

# Disce Mori

## Learne to Die.

A religious discourse mouing e-  
uery Christian man to enter  
into a serious remembrance  
of his end.

*Wherein also is contained the mean  
and manner of disposing him-  
selfe to God, before and at the  
time of his departure.*

Newly enlarged by the same author.

*In the whole, for what happily  
may be obserued, necessary to be  
thought vpon while we are aliue,  
and when we are dying to  
adulise our selues and  
others.*

Put thy house in order, for thou  
shalt not liue but die. *Esa. 38. 1*

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To the Honou-  
rable and vertuous  
*his very good Lady, the La-*  
dy ELIZABETH SOUTH  
VELL, *one of the Ladies of*  
the Queenes Maiesties most  
Honourable priuie  
Chamber.



Ately entering  
( Right Vertu-  
ous Lady ) into  
some more then  
ordinarie consideration  
of the graceles attempts,  
and desperate enterpri-  
ses, which many in these  
dayes ( and the more the  
A ? more

## *The Epistle*

more pitie) by a cowardly yeelding to euill motions, commit euen against their owne selues, yea, their owne safetie, I thought to discharge my duetie vnto Almighty God, and plaine meaning to men, by setting downe onely some short aduertisement, for discontented and distressed mindes, wherewith this sinnefull worlde dooth much abound. But after, waying with my selfe, howe much it concerneth euery man to be carefull of his ende, whereupon depends so great a charge, as his eternall welfare is worth; I then began to  
draw



## *Dedicatorie.*

drawe that particular ad-  
uertisement appertaining  
vnto some, to a more ge-  
nerall discourse, applia-  
ble vnto all, and euerie  
one in this forme, *D I S-  
C E M O R I, Learne to die.*  
For it seemed to mee a  
thing most necessary for  
euery sober Christian to  
bee mooued to enter into  
a serious remembraunce  
of his end, to know the  
meane and manner of dis-  
posing himselfe to God,  
before and at the time of  
his departure, that so by  
the assistance of Gods  
good grace, he might liue  
and die the life and death  
of the righteous, and that  
it may bee said of him,

## The Epistle

which S. Ambrose sometimes spake of Abraham, *Mortuus est in bona senectute, eo quod in bonitate propositi permansit* : Abraham dyed in a good olde age, for why? Abraham persevered in good resolutions, in his olde age, yea even vnto the end. Madame, I beseech the God of Abraham to graunt you Abrahams good successiue course, both in the way, and at the end of the way. Your more then vsuall fauour, and long continued acceptance hath bound me ynto you, whome otherwise I truely reuerence, for that I am fully perswaded,

## *Dedicatorie.*

swaded you truely reuerence God and serue him, whome to serue is blessed libertie, yea, (as I shall in the discourse following shew) is the most honourable estate of al. To make issue of my dutiful regard, this small occasion is offered. Were I a meere stranger, I could not for protection sake, seek any better Patronesse of a religious discourse of learning to Liue and to Die, then from a religious disposition: but your particular respect towardes me many waies is such, as I shall liue and die vngratefull. I could haue wished to haue made testimonie of



## *The Epistle*

my willing intention by  
some other meanes then  
by publishing vnder your  
Ladishippes name, these  
small labours to the view  
of the world : for I must  
needs confesse, I was very  
loath (respecting my own  
weakenesse) to make that  
known vnto others, which  
is best known to my selfe,  
vntill at last, being ouer-  
entreated by some speci-  
all friends from the V-  
niuersity of *Oxford*, whose  
sober, iudicious, and verie  
learned aduise I knew not  
how to gaine-say : I was  
enduced to let this pre-  
sent-tract, goe forwarde  
in the name of God: wher-  
in I seek not praise, where  
none

## *Dedicatorie.*

none is deserued, but on-  
ly desire the Christian  
Reader (where ought is  
amisse) to attribute that  
vnto my selfe, and beseech  
your Ladishippe, that if  
there bee any thing ob-  
serued, which may moue  
so much as a good  
thought, that it woulde  
please you to giue the  
glory onely vnto God,  
to whose heauenly prote-  
ction, commending you  
euer in my prayers, I cease  
for this time to hold you  
any longer from the mat-  
ter it selfe, which follow-  
eth.

*Your Ladiships in hum-  
ble duety,*

CHRIST. SVTTON.

Apoc.



Apoc. 20.11.

Et Vidi thronum magnum candidum.

And I saw a great white throne, and one sitting upon it.

And the dead were iudged. &c.

The





## The Preface to the godly Reader.



**T**HAT Religion  
is somewhat out  
of ioynt, when  
Christian con-  
uersation goes not even, as it  
ought with Christian professi-  
on, it is so apparant, it cannot  
be denyed such and so sensible  
a defect, as that thereby the  
whole body is not a little ble-  
mished.

2 Those whose hearts desire  
is, that Irael may bee saued,  
and

## To the Reader.

and whose true charitie is  
wont to beseech God for the  
good of all, haue not onely  
lifted up humble handes to  
heauen, but also endeaoured  
by painefull labours to seeke  
(as much as in them lyeth,  
and so farre forth as the times  
may permit and suffer) the  
best redresse in this case they  
could: some by substantiall  
answering, and soberly as-  
swaging the turbulent hu-  
mors of those men, whose pri-  
uate fancies haue much hin-  
dred higher proceedings in  
matters of faith (refuted they  
may be, and are, quieted  
they will not bee) others,  
by deuoute and learned exhor-  
tations, in seeking to make a  
stay of those euills which A-  
theisme

## To the Reader.

theisme and want of the feare of God, would in great likelihood bring upon this declining world, both labouring for their times, to keepe some remembrance of Iesus Christ, in the minds of men, before all be too far out of square, & come to unrecoverable ruine.

3 But heere may wee not demand of the diligent observers of our imperfections a-broade, whose manner is so much to strike upon this one string, and by this defect take occasion to call in question, nay to bring in open obloquy, our Christian cause, are none, fallen at home from the annient sinceritie, and harmelesse devotion of former and better ages of the Church? Some  
State



## To the Reader.

state meddling actions, those  
uncharitable censures, in  
cleane shutting out from the  
householde of faith, and hope  
of life, those who haue poore  
soules to saue as wel as others,  
and beare I trust, as true a love  
to Christ crucified, as them-  
selues, may put them in mind,  
that we may all beare a part  
together in that song of mercy,  
Aspergas nos Domine,  
Cleanse vs O Lord.

4 May we not all be thinke  
our selues on both sides, whuber  
these be not the dayes where-  
of our Saviour Christ spake,  
wherein iniquitie should  
abound? Was euer that olde  
complaint of Hilarie more  
truely verified? Dum in  
verbis pugna est, dum in  
nou-

Hilar. ad  
Constant.

## To the Reader.

nouitatibus quæstio est,  
dum in ambiguis occasio  
est dum in consensu diffi-  
cultas est, iam nemo Chri-  
sti est; While there is strife in  
wordes, while there is questi-  
on in inuocations, while there  
is occasi<sup>o</sup>n in doubtes, while  
there is a waywardnes in con-  
sent, none is of Christ.

The nipping and gauling  
one of, and at another, this ea-  
ger pursuit of the living, and  
troubling the very ashes of the  
dead (who cannot answer for  
themselues) is far from that  
charity, that hopeth all  
things, & the counsell of that  
spirite that bids vs pray one  
for another.

§ To see what wit & learning  
is wont to do in tosing the testi-  
monies

## To the Reader.

monies of ancient record to  
and fro, nay, which is more, in  
wresting the very Text of ho-  
ly writ, upon the centers of our  
owne dispositions, would so a-  
maze him that shall reade o-  
ner with aduisement, the con-  
trouerfies of these times, as he  
shall thinke some of them ra-  
ther discourses to trie maste-  
rie, then otherwise sincere tra-  
uels employed for Gods glory  
and his Churches good.

¶ Now God of his mercy  
grant, that once this froward  
crossing world may draw to a  
Christian harmony, that wee  
may haue lesse fighting, and  
wringing for Religion, and more  
endeavouring on all parts to be-  
come as we ought more reli-  
gious, that so this little Arke

of

## To the Reader.

of Christs Church may now  
in the coole of the euening with  
a soft gale draw homeward,  
and with olde Simeon im-  
bracing Christ, make ready to  
depart in peace. It is the wise-  
mans aduise to eueryone; Re-  
member thy end, and let  
enmitie passe.

7 And thus much we be-  
seech at their hands in whose  
hardest indgement our cause  
is so feeble, that setting aside  
all priuate respects, they would  
at last consider whose gracions  
protection hath defended so  
long his and our cause, whose  
louing and watchfull eye hath  
preserued him who is, (and  
God graunt long may be)  
the staffe of our peace, cal-  
ling to minde that of our Sa-  
uour



## To the Reader.

uiour, If you will not beleeue me, yet beleecue mee for my workes sake.

8 For those busie spirits neerer home, who would needes gouerne, before they haue wel learned to obey, & that at their first boarding, must needes sit at the helme to guide all, how raw, how unskilful soeuer: but experience hath long time since taught the world, in the ruine of the Eastern church, how dangerous it is to saile in a ship where the Pilots are of disposition to be quarreling within themselves.

These mens new deuises in matters of meere conceit, haue long seemed vnto themselves better then all the wisdoms of the world. But may we extremitie  
them

## To the Reader.

them at the least to recount  
with themselves their own fol-  
ly, in making it, (as they haue  
done) a perfection of godlines,  
to call and reckon others un-  
godly. And this cursed scoffing  
at Noahs nakednes, a sport to  
delight their sower usterities.

9 Would to God these  
strange minded men would li-  
sten to the graue counsell of  
Saint Chrysostome Quod  
si cupiditate iudicandi,  
iudex esse velis, sedem e-  
go tibi ostendam, quæ  
magnum quæstum tibi  
conferet, & nulla animi  
labe maculabit, sedeat  
mens & cogitatio iudex  
in animam atque consci-  
entiam tuam, adducas  
omnia delicta tua in me-  
dium

## To the Reader.

diuini, dicas tecum quare hoc vel illud aususes, If with a desire of iudging thou wouldest needs be a iudge, I wil shew thee, saith hee, the iudgement Seate which shall be gainfull vnto thee, and no way touch thy conscience, let thy mind and thought sit down to giue sentence, call forth all thy offences, and begin to say with thy selfe, why hast thou done this, or that.

10 This private examining of themselves, wold soon make these publike controllers of all others, by plausible pretences of reformation, to looke nearer home, and amend in themselves where much is amisse, Saint Paul blamed their course, whose maner was to go from

Tit. I. 13.

## To the Reader.

from house to house. Esau that lost the blessing, was hunting abroad, but Iacob that had the blessing, and the inheritance did keep at home. The iust man saith Salomon, is the first accuser of himselfe. and Iudah spake humbly of an offender, when hee saide, Shee is more righteous then I.

11 Let these men know, that obedience is better then sacrifice, and that he who is wont to giue grace vnto the humble, is also said to resist the proud. Be they wel assured this sleight stuffe will shrink when it comes to the wetting. This counterfett coine will prone drosse, when it shall bee put to the great triall. An easier

Ge.27.30

Ge.38.3

Sutton

0/42



## To the Reader.

easier matter it is for deuifers  
to reprove others, then to a-  
mend themselves. So it is that  
those who haue a blemish  
in their eye, thinke the  
skie to bee euer cloudie:  
Nothing more common with  
troublesom dispositions, which  
haue not knowe the way of  
peace, then to be contending,  
seldome contented, what cause  
soeuer there be otherwise to be  
thankfull vnto God.

12 The Lord by the Pro-  
phet Malachie saith, I  
haue blessed you: the un-  
thankfull people replied:  
wherein hast thou blessed  
vs? If all be not answerable  
vnto some mens conceits, all is  
amisse, no blessing of God, is  
acknowledged, no thankesful-  
nesse

## To the Reader.

nesse at all remembred. To let these also goe with their childish proceedings, men are men, Truth is Truth: little neede haue we, did wee be-thinke our selues well, in this case to complaine: worse wee may feare, better to come wee doe not hope for: our rather wanting, then enioying, may make posterity to acknowledge our present good, in which case the religious and well disposed may deuoutlie say, O Lord stablish the thing that thou hast wrought in vs, for thy Temples sake, and Ierusalem.

13 A third sorte there is, who seeing the world diuided into so many partes, care in ef-

B

fect

Psal. 15.  
28. 29.

## To the Reader.

fect, for neyther of these kinde  
of men, the Apostle could not  
speake but with weeping: And  
sure what more lamentable,  
then that men, who beare the  
name of Christians, should live  
like Pagans and Infidels, and  
say in their hearts with the  
foole, There is no God. Is  
not that of the same Prophet  
found true in these mens ma-  
ners? Man that is in honor  
may bee compared vnto  
the beasts that perish: I  
think surely saith S. Bernard  
if the beasts could speake, they  
would cal godles people beasts.

I 4 The danger great, the  
peril imminent, no feare of God  
no remembrance of the state  
present, or that to come: if euer  
it were needeful, it is now need  
full

Bernard  
in Cant.

## To the Reader.

*full, comparing what men are, with what they should bee, to cal this world to a remembrance of it self, that it go not away in a sleep of sin. If I am a father (Jaith God) where is my loue? If I am a Maister where is my feare? If there be a heauen, where is our care in directing our lines for the obtaining of the same? if there be anything to doe these men good, a remembrance of their mortality, and an applying them selues to learne to Die, should at least somewhat auail*

Mal. 1. 6

*15 The handwriting once against Baltazar, caused his very heart to shake, and his knees to knocke together, Mene, mene, tekem, peres, The word mene, God hath num-*

Dan. 5. 25



## To the Reader.

breed thy dayes, tekel, thou art weighed in the ballance. If men take not heed in time, it may bee written of euery one whose dayes are in the numbring, and we may feare least the hand write Peres too, which may make all to consider both what they are, and what they shalbe.

1. Cor. 15.  
26.

16 When we see others dead we may consider, we shal shortly doe the like, and take part in the same lot, that they haue done before vs. In the meane season, if death bee an enemy (as it is saith the Apostle) then let vs watch it as an enemy, preuent it as an enemy, that so we may bee able to endure the assaults thereof when need requireth, & at the houre of our departure, rather reioyce then feare.

17 Here

## To the Reader.

17 Hereupon this present discourse of Learning to die, shall first lay before thee (good christian Reader) how necessarie it is, in the first place for e-very one to enter into a serious remembrance of his end, and the manifold reasons that shold move him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sondry afflictions incident unto the same.

19 Correction causeth the scholler more painefully to apply himselfe unto his lesson, & do not the many chastisements in this world, cause vs the rather to be more industrious in this learning? the means that cal vs away from so good a la-

B 3 bor,

## To the Reader.

hour are mentioned, and the manner how to avoid these means.

20 To make an entrance into this so sollemne a subiect, I was sometime since occasioned by the treatatle visitation, and most Christian ende of that very worshipfull knight Sir Robert Southwell, whose approued seruice in this commonweal·h, and good reputation in his Countrey is wel knowne vnto many: but of whose true heart to Godwarde both in the time of his life, and at the houre of his death, my selfe can truly relate before others. If there be (as without doubt it here is) a duty which we owe vnto the faithfull departed, & a good remembrance

## To the Reader.

to bee had of those happie  
soules, then might I not omit  
a reuerend mention of him,  
whose portion I trust assured-  
ly is with God.

21 Lookewhat a mournful  
minde during the time of his  
so Christian visitation, could  
at times consider of, and ob-  
serue in private, I haue beene  
since by special motives drawn  
on to make that poore labour  
publique, as a discourse proper  
vnto the time. For although a  
consideration of our departure  
from this world bee a subiect  
not unfitting all ages, yet see-  
ing wee are fallen into those  
dayes, wherein many liue, as if  
they should neuer die, & die  
as if with death all were done,  
and when they come to depari



## To the Reader.

this world, they are so farre to seek, in a right disposing themselves to God, as if they seldom or neuer entred into any earnest consideration of the same at all.

22 Necessary are those many Treatises which tend to the amendment of life, but because, vppon our last conflict dependeth our eternall victory, against the professed enemy of our soules, the well behauing our selues in this combat, must needes of all other be most necessary. To guide the ship along the Sea, it is no doubt a good skill, but at the very entrance into the haue, then to auoid the dangerous rocks, and to cast Anchor in a safe roade, is the chietest skill of all. To run the race in good order

## To the Reader.

order is the part of a stout champion, but so to run towards the end of his race, that he may obtain the crown, is the very perfection of all his pains. Then a good life, what more Christianlike? but after that passed to die in the faith and feare of God, what more diuine? wherefore to order aright the upshot of our owne time, and farewell from this world, what more behouesful, if we respect our selves: but in these occasions to be also helpeful vnto others, what more charitable, if wee respect the Communion of Saints, and that common ioy we receiue in the good of all.

23 Wee are charged to let men liue loosely, and most unchristianly to departe this

## To the Reader.

world, to leade their liues and  
to go out of their liues without  
order, what men doe, is one  
thing, what we wish were done  
is another. God knowes and  
many can witnesse, how often,  
how earnestly we call vpon  
this careles world, to remem-  
ber ~~that~~ high and weighty bu-  
sinesse of the soule men haue  
in hand. Though there be not  
in vse, Vnguentres eum o-  
leo, which wee finde rather  
appropriate vnto the former  
times of the Church, and nee-  
rest vnto the Apostles them-  
selues: Yet we say with Saint  
Iames, Infirmatur quis :  
inducat presbyteros : and  
to this ende is our Church  
forme set downe, An order  
for the visitation of the  
sicke

## To the Reader.

sicke, so intituled.

24 We wish as heartily as any Christians can; that once the holy exercises of fasting & prayer, were more devoutly put in practise then we see, and sorry to see, they are. We reverence antiquity, wherein without all question, God was more carefully worshipped, memorable deeds of deuotion and hospitality, to his glory more chearsfully performed, what is consonant to faith & good manners, we allow and commend euening those, who seeme otherwise in the opinion of many, so far different from vs, and we heartily wish that men might see our good workes, And so glorifie our Father which is in heauen.



## To the Reader.

25 It is said of Aristides, who perceiuing the open scandall likely to arise, by reason of the contention, sprung up betwixt him and Themistocles, to haue besought Themistocles, mildly after this manner: Sir, we both are no meane men in this Commonwealth, our dissention will proue no small offence unto many, good Themistocles, let vs be at one, and if we will needs strine, let vs strine who shall excell other in vertue and loue.

The Elements though in quality diuers, yet doe they all accord for the constitution of the bodie naturall, what should Christians but accord for the conseruation of the Church

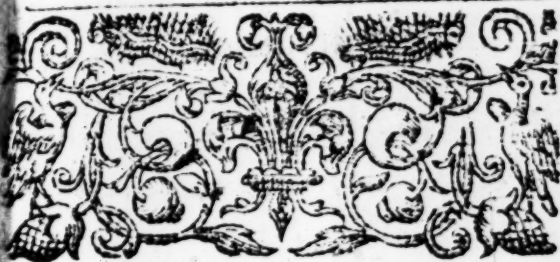
## To the Reader.

Church (that they bee not a  
shame to Israel) which church  
is a bodie mystical. We are all  
sheepe of that folde, whereof  
Christ is the shepherd, wee  
are all stones of that building,  
whereof hee was the corner.  
We are all branches of that  
Vine, whereof he was the stock:  
We haue but one God for our  
father, that created vs al, one  
Christ Iesus our Saniour, that  
redeemed vs all, one holy  
Ghost to our sanctifier, that  
doth adorne vs al. We are but  
pilgrims and strangers, and  
we shall one day finde, that a  
peaceable Christian life, with  
a good departure from this  
world (whereof I shall speake  
towards the end) shall stand vs  
more in steade then all the  
worlde

## To the Reader.

world besides, when after  
much angling and beating our  
braines in matters of contra-  
diction, we shall perceiue that  
this charitable Christian life  
was worth all, and therefore  
beseech wee God the Author  
of all good gifts, that mercie  
and truth may meet toge-  
ther, that righteousness and  
peace may kisse each o-  
ther, And that his glory dwell  
in our land, until we come  
to dwell in the land  
of glory.

*Solum*



# THE Contents of the *Chapters.*

I.

**A**N exhortation moouing euery one to apply himselfe to learne to Die,

II.

Wherein is shewed the cause, why men so seldome in these dayes, enter into a serious remembrance of their end.

III.

How behouefull it is for euery Christian man soberly to meditate of his end.

IIII.

Wherein is shewed that the estate and condition of the life present, may iustly moue vs to this



## *The first Table.*

this consideration.

V.

That a meditation of the life to come, may also mooue vs to the same remembrance of our end.

VI.

That we neede not feare death, much lesse to meditate thereof.

VII.

That the afflictions of the mind, which are incident in the life of man, may mooue him to meditate of his end.

VIII.

That the griefes of body may also moue him to this serious meditation.

IX.

How it concerneth euery one in time of health, to prepare him selfe for the day of his dissolution.

X.

Wherein is shewed, the manner of this preparing, or the estate and condition of life, wherein the

## *The first Table.*

the Christian should euer stād  
prepared for death.

XI.

How the Christian man should  
demean himselfe, whē sicknes  
beginneth to grow vpon him.

XII.

How he should dispose of world-  
ly goods and possessions.

XIII.

How necessarie it is for the sicke  
leauing worldly thoughtes to  
apply his mind to prayer and  
some godly meditation.

XIIII.

How the sicke when sicknesse  
more and more encreaseth,  
may be moued to cōstancie  
and perseuerance.

XV.

How they may bee aduertised  
who seeme vnwilling to die.

XVI.

How they may bee induced to  
depart meekely, that seeme  
loath to leaue worldly goods,  
wife, children, friends, or such  
like.

How

## *The first Table.*

### XVII.

How the impatient may be persuaded to endure the paines of sicknesse, and death peaceably.

### XVIII.

How they are to bee comforted who seeme to be troubled in mind, with a remembrance of iudgement to come.

### XIX.

How the sicke in the agony of death, may be prepared towards his end.

### XX.

In what manner the sick should be directed by those, to whom this weighty businesse doth appertaine.

### XXI.

Wherein is laid downe the manner of commending the sick into the hands of God, at the houre of death.

### XXII.

An exhortation to comfort those who lament and mourne for the departure of others.

How

## *The first Table.*

### XXIII.

How those that vndertake any dangerous attempt, eyther by sea or land, wherein they are in perill of death, should deuoutely before make themselves ready for God.

### XXIII I.

A brieft direction for such as are sodainly called to depart the world.

### XXV.

An admonition for those, who at any time finde themselves troubled with euill motions, to commit fearefull and heynous attempts against themselves.

### XXVI.

A consolatorie admonition for those who are often ouermuch grieued at the crosses of this world.

### XXVII.

An admonition to al, while they haue time, to make speed in applying them to this lesson of Learning to Die.

The



*The first Table.*

XXVIII.

The great folly of men in neglecting this opportunity or time offered to learne to die.

XXIX.

Wherin is shewed that amongst other reasons. this learning to die, may iustly moue vs to leade a Christian life in holy conuersation and godlinesse.

XXX.

Wherein is shewed in the last place. that a consideration of Christs second comming to iudgement, ought to moue euery one to liue religiously, and also to apply himselfe to this lesion of learning to die.

XXXI.

A short Dialogue between faith and the naturall man, concerning mans estate in the world, & his departure from the world.

XXXII.

A Dialogue betweene Discontentment and Hope.

XXXIII.

## *The first Table.*

A Dialogue betweene presumption and feare.

XXXIIII.

A short discourse, wherein is shewed the great commendation of a peaceable course of life, vnto which we are moued by a consideration of our end.



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DISCE  
MORI.  
LEARNE TO  
DIE.

CHAP. I.

An exhortation moouing euery  
man to apply himselfe to this  
lesson of Learning to Die.



**L**ike it is, that  
our abode heere  
in this worlde,  
is an ordinance  
establisht of God  
and may also in this respect bee  
very acceptable to man. To pro  
cure the continuance of life by  
C meanes



Eccl. 38.7

meanes ordained, is allowable. To auoid things hurtfull to the preservation thereof, is be-houefull. Wilfully to hinder our owne health, is not onely against the course of Nature, but a way to tempt the verie God of nature. To wthryther to be gone sooner, or to staye longer in this earthly station, then it shall seeme good vnto him, by whose appointment wee all stand, is a parte (saith one) of great ingratitude.

Luc. 2.72.

Ps. 72.15.

Esa. 38.4.

2 The time therefore allotted vs to walke in, we may accept, vntill God call vs away, with thankfull hearts: vsing that space to serue him in holinesse and righteousness. To desire with the Prophet, that God who hath taught vs from our youth vp, would not leaue vs in age, when wee are gray-headed, vntill we haue shevved his povver vnto them vvho are yet to come: With Ezechias, if it so please God, to see him yet

yet a little more service in the world: with S. Paul, to be content to stay our dissolution, to be helpfull to others in which respects we may accept of, and with yet some farther continuance of our selves and others

3 The true Israelites in desiring so heartily the life and preservation of David their King, because, when hee should be taken from them, the light of Israel would be quenched, and many a good Israelite should (as Iacob said) bring his gray haire with sorrow vnto the graue, did herein shew no lesse dutifull then godly affection.

Notwithstanding, seeing that man hath here only a course to finish, which being finished hee must away, seeing that life is *ὀφείλημα θανάτου*, a debt to death, who hath absolute authority over all, then as the Prophet Daniel saide, Heare acceptable counsell. May

¶ 2

here

2. Sam. 21  
18.

Ge. 42. 38.

Dan. 4. 24.

Eccl. 12. 1

1. Pet. 4. 3.

heare, O man, counsell by the  
 wisest amongst men, from the  
 God of heauen, Remember thy  
 Creator in the dayes of thy  
 youth, or at least before the  
 dayes come, wherein thou shalt  
 say, I haue no pleasure in them,  
 that is, thy approaching  
 end. It is sufficient sayth  
 S. Peter, That we haue spent the  
 time past after the lusts of the  
 Gentiles. Time past, that is  
 gone, and cannot be recalled.  
 Now therefore for Gods sake  
 be carefull for the time to come.  
 That we are not borne Angels  
 we see, & experience both shew  
 we are all mortall, Like the  
 flower we haue a time of grow-  
 ing, and a time of withering a-  
 way againe, and blessed is hee  
 that considereth these thinges:  
 Liue well and die well. If we  
 take heed in time, we may Liue:  
 & not Die, we cannot. Neither  
 are we to regard how long we  
 liue, but how well we liue.

4 To take then a Reli-  
 gious

gious remembrance of our  
 ende, as a potion next the  
 heart in this miserable worlde,  
 that begins apace to waxe sick-  
 ly in the doctrine of the Resur-  
 rection, and goes forwarde so  
 cololy in the exercises of Chri-  
 stian piety, will, with Gods his  
 helpe, be a warme and speciall  
 preseruatiue to the soule. To  
 Learne to Die, is a lesson wor-  
 thy our best and best disposed  
 attention, being a special prepa-  
 ratiue vnto a happy end, wher-  
 in consisteth the welfare of all  
 our being.

David who was for his  
 learning a Prophet, for his ac-  
 ceptation saith the Scripture,  
 A man after Gods owne heart,  
 was then very studious in this  
 learning, when after watching  
 and fasting, he besought God  
 to be instruct d concerning the  
 number of his dayes, and the  
 time he had yet to liue: Like the  
 carefull scholler that breakes  
 his sleepe, forsakes his meate,

1, Sa. 13.  
 14.

Psal. 39. 5.



is often in meditation, when  
he beates vpon some serious  
subject.

I. Cor. I  
30.

6 Now therfore (*μαθῶν*)  
of all lessons or learnings,  
then a Lesson of Learning to  
Die, what more weighty,  
what more diuine? Where is  
the Scribe. Where is the  
Disputer: what is it to haue  
the force of Demosthenes, the  
perswasive art of Tully so great  
an Orator? what is it by arith-  
meticall account, to decide  
fractions, and with the man of  
God neuer to think of rübing  
the time we haue yet to liue?  
what is it by Geometrical pra-  
ctise to take the longitude of the  
most spacious prospects & not  
to measure that which the  
Prophet calleth onely a span  
long? What is it to set the  
Diapason, in a Muscall con-  
cent, and for want of good  
gouernement to leade a life  
all out of Tune? What is  
it with the Astronomer, to  
observe

obserue the motion of the Hea-  
uens, and to haue his heart  
buried in the earth? With the  
Naturalist, to search out the  
cause of many effects, and let  
passe a consideration of his  
owne frailtie? With the Hi-  
storian, to know what others  
haue done, and to neglect the  
true knowledge of himselfe?  
With the Lawyer to prescribe  
many lawes in particular, and  
not to remember the common  
Law of Nature, that all must  
Die, which is a law generall?  
In a word, what is it for the  
deepest worldelings to bee able  
by reaching policy, to com-  
passe plottes of high enterprize  
(as Doctors in that facultie)  
and die (God knows) like sim-  
ple men? Surely all is no-  
thing worth. For without this  
all their policy is misery & their  
knowledge ignorance. If thou  
art wise, be wise then vnto thine  
owne soule.

As the rich man (sayth

*Ful. Epist.  
ad Gal.*

Fulgentius ) spoken of in the  
16. of Luke, was peere in all  
his pompe, mourning in all his  
mirth: so are these who Live  
and neuer Learne to Die: ig-  
norant in all their knowledge.

For why? the greatest Rab-  
bines in these professions, may  
come with Nicodemus to bee  
Catechised in this learning,  
wherein eyther as babes they  
haue not receiued the first rudi-  
ments, or as very trewantes  
haue a litle by rote, and so  
soone forget all.

7 Well the perfection of our  
knowledge is to know God &  
our selues: our selues wee best  
knowe, when we acknowledge  
our mortall being. As men we  
die naturally, as Christians  
we die religiously. In y<sup>e</sup> schoole  
of Christ, first by mortifying  
the olde man, we endeavour to  
die to the world, and then by a  
vertuous disposing of our  
selues, for the day of our de-  
parture, we learne to die in the  
world,

world. By our dying to the world, Christ is saide to come and live in vs, and by our dying in the world, we are saide to goe to live with Christ.

Now therfore seeing to die is so necessary, and to die wel is so Christianlike, let euery one apply himseife soberly to this learning, as the greatest part of true wisdom.

8 How many in the world be there that thinke themselues wise, in beating their braines about sciuillous matters (it is a common disease) some being more busie to know where Hell is, sayth Saint Chrysostome, then how to auoide the paines thereof: other pleasing themselues in pelting and needlesse questions, to seeme singular amongst men: when they come to departe this world then they perceiue they haue spun a faire thread and wearied themselues in vaine: then they consider how they

Should

Gal. 2. 20.

Phil. I. 23

Chrysost. in  
homil. 31.



should rather haue applyed themselves as they ought.

9 Wherefoze to grow moze and moze out of loue and liking with these transitory delights, to breake off by little and little from this wearisome world to his homeward, disposing himself for the day of his departure as a course most besecuring euery wise Christian. Let the blythe glorious (who with the Camellion lye by the apple, and therefore is said to be euer found gazing: who haue with the Moone, but a borrowed light in the world, not light in themselves, and therefore are still waxing and wayning) follow shewes and shadowes, at which shall perish in the twynckling of an eye, but let the wise Christian man Learne to die the death of the righteous, that so he may liue ioyfully, here and hereafter.

10 That which foolish men are willing to do in the end, wise men

Psal. 116.  
151.

man doe in the beginning. Wile-  
domett is with Noah to build  
an Arke, while the season is  
calme: with Ioseph to lay by  
store in the dayes of plentie,  
while the weather is faire, to  
bethinke our selues of a tem-  
pest. In a word. when opportu-  
nitie doth serue, to follow a  
thrining husbandrie, sowing  
the seed of goodly actions in the  
felde of a repentant heart, that  
so at the *Paru nas.* or ende of  
our age, wee may reape the  
fruites of euerslaking com-  
fort.

We are for the most parte  
uen out of the world. before we  
euer consider our condition in  
the same: and we then begin  
to direct our course aright,  
when the time is come rather  
to make an ende. Would to  
God we would remember that  
worthy saying of one, when he  
was now drawing towarde  
the period of his time, *quando  
iuuenis curauit bene viuere, quan-  
do*

Gen. 6. 12.

Ge. 41. 38.

Sene. Epis.  
62.

*August. de  
Mat. Mon.*

do senex bene mori, When I was a yong man, my care was how to liue well. Since age came on, my care hath beene how to die well. And of another, who brake out in these wordes, nihil suauius in hac vita, quam vt quietus fiat. exitus ex eadem, In this life now nothing moze sweete vnto me, then to prepare for a peaceable passag: from the same. With Martha, we are combred about many things: Mary that sate musing chose the good part: Vnum necessarium. One thing is necessary: Learne, O learne to die.

18 The enemy that is often looked for, doth least hurt, when he makes his assault. If this Basiliske death, first see vs before wee it. there is some danger: but if wee first deserie the Basiliske, then the Serpent dieth, wee need not to feare. The tempest before expected, doth lesse annoy, when the stozme shall arise. He that leaneth

leaueth the world, befoze the world leaues him, thinketh of the day of his dissolution: as the Sicke man hearkeneth to the Clocke, shall giue death the hand, like a welcome Messenger and with Simeon pray to depart in peace. Yet

Luk.2.29.

he weather is faire, wee may frame an Arke to saue vs from the flood: yet Ionas calles in the streetes of Niniue: yet

Gen.7.5.  
Ion.3.4.

Wisedome cryeth to all that passe by Vsqequo? O how long will you loue vanity: yet the Angels are at the gates of Sodome: yet the prophet woes, O Iuda, how shall I entreate thee? yet the Apostle beseecheth for Christs sake, that we would be reconciled vnto God. To conclude, yet the

Pro.1.21.

Hos.6.4.  
2.Cor.5.  
20.

Bridegroome taries and staies the Virgins leysure, to haue them enter with him vnto the marriage solemnity. Lorde, that they would make speed and cast off many more vanities, seeing the

Mat.25.7.



the ioyes of Heauen carrie for them. The pleasures of this worlde are pleasures in shewe: but the pleasures that Christ hath laide by for them that are his, are pleasures indeed.

God Almightye encrease in our hearts a desire of this learning, that so we may liue in his feare, and die in his loue, to liue for euer.

### CHAP. I I.

Wherein is shewed the cause, why men so seldome enter into a serious remembrance of their end.



An we sufficiently wonder, that the Regenerate man, whom GOD hath made by grace a contemplatiue creature, and by glorie equalled vnto the state of Angels, should bee so delighted

ted in the affaires of this vn-comfortable world, so enchanted with the harlot-like allurements of Sinne, so carried away from himselfe by the sway of sensuall security, as bitterly to cast away all remembrance of his end, and to become worse then an Idol of Canaan, which had eyes and saw not, that is to haue a Reasonable soule and vnderstand not

To induce the sonnes of men lightly, and loosely to passe over a religious remembrance of this their end, is his sleight, whose businesse was, and is, at, and since the fall of Adam to slay soules. Nequaquam moriemini, Tush, you shal not die at all: As if hee would haue the remembrance of death but a melancholy conceit, and lest it should make in many heart too deepe an impression of the feare of God, hee will haue the forbidden tree to delight the eye, saye words to please

Gen. 3. 4.

please the care, and drive all away: Eritis vt Dij: why? you shall be as Gods: when his drift was to haue had them diuels.

3 By this we see, whose practise it is to make the world run at randome as it doth, and so many gracelesse Libertines by a carelesse course to passe ouer their dayes in vanity. their yeares in folly so long, until they bee taken by the euill day, when they thinke not of it as birdes in the snare, and fishes in the net, saith the wiseman, and so become vterly vndone for euer:

Eccles. 9.  
12.

4 To muse of our End, is none of our thoughts, aske our owne hearts and they will tell vs, all this is true. To heare S. Paul speake of iudgement to come. is too chilling a doctrine for our delightfull dispositions, and makes vs cold at the heart. we cannot abide to staye vpon such a steritied: with Felix we  
are

Act. 24. 26

are not at leysure, for this far-  
ring musick which sounds not a  
right in the cōsōrt of our world-  
ly pleasures, and therefore will  
here it another time, hapily not  
at al by al which it is probable,  
that if any phyſition wold take  
vpon him to make mē liue euer  
in this world, what a multitude  
of patients should he haue?

To thinke of death it is Achel-  
dama a field of blood: but to let  
the time slide wastfully and our  
sins increase dangerously, to pro-  
mise vnto our selues many daies  
to heare placentia & to be tolde  
of Peace, Peace, though sudden  
destruction be neuer so neare, is  
our pleasing ditty. vntil y<sup>e</sup> soule  
be rockt asleepe in sin, and sleepe  
as Sisera (which God forbid) be  
slept but neuer waked againe.

¶ Mercifull Lord, what will  
become of this at the last? If no-  
thing else, yet the daily instances  
of death before vs, do evidently  
shew, what shall in like manner  
shortly betide our selues. The  
enter-

1. Theſ. 5.

3.  
Ier. 8. 11.

Iud. 4. 21.  
Ier. 5. 31.



entertainment is the same, we are but new actors upon the stage of this world. The careless libertine plays the fool: All are actors of severall partes: they which are gone, have played their partes, & we which remaine, are yet acting ours, onely our Epilogue is yet for to end. Our ancestors gave place to us, and so must we to a succeeding posteritie, that shall remaine when we are gone: there is no remedie, it cannot be avoided.

Eccle. 38.  
23.

6 It is a marvell above  
marvels, that in a battell where  
so many before our eyes goe  
to the ground, our remisse  
hearts can take no warning to  
enter into some remembrance  
of our state. The neighbours  
fire can not but give warning  
of approaching flames. Mihi  
heri, tibi hodie. Yesterday to  
me, to day to thee, saith the  
wise man, whose turne is next,  
G D Onely knowes, who  
knowes

knowes all. He that once thought but to beginne to take his case, was faine that very night: whether he would or no to make his end.

7 If nothing else yet so many, so apparent presidentes should moue vs to shake off this strange forgetfulnesse, vntil we that complaint of Cyprian be also verified, Nolumus agnoscere quod ignorare non possumus: We will not know that which we cannot but know.

Good Lord into what a dangerous lethargie of the soule are we fallen, when so many sad spectacles befoze our eyes, which are so often sounding in our dullest eares can nothing moue, or at least so little, as so daimey all is gone? Our mourning is with Agrippa, in modico tantum, but onely somewhat, which by and by is forgotten and gone, and so wee thinke of our end by some running fits, and no moze adoe.

Our

Luk. 12. 10

Cypri. de  
Vant. 100.

Our consultations are Volu-  
lumus & Nolumus, We will and  
we will not: and so with the  
Ruggard nothing is done.

8 What long discourse haue  
wee in our greatest mee-ings,  
but dead men are partly, if not  
chiefly the subject of the same  
How often heare we the solemn  
knel, when our selues can say,  
well, some body is gone?  
Doe wee not passe by the  
grauens of many, who for age  
and strength might haue rather  
senc vs leade the way? and yet  
for all this, wee dreame, as if  
there were no death at all.

9 Goe to, saith Salomon to  
the slothfull, sleepe on, necessitie  
wil come vpon thee like an ar-  
med man. Let fooles as they do  
make but a sport of sinne and  
say with the olde Epicures,  
ὁ θάνατος ἔστιν ἀπὸς ἡμῶν,  
why, what haue we to doe with  
death? They shall one day find  
that death wil haue to do with  
them, when hee shal grip them  
into

*B. Ren in  
Ter. de a-  
nima.*

into a shrowding sheete, bind  
 their hand & foote, and make  
 their last bed to be the hard and  
 stony graue. Of which sort of  
 men that meane of Moses may  
 iustly be reuued: O that this  
 people were wise, and would re-  
 member the latter things. **That**  
**they would call to mind,** The  
 dayes will come, & **God know-**  
**eth how soone too.** When the  
 keepers of the house shall trem-  
 ble, **which are the hands,** when  
 the strong men shall bow them-  
 selues, **to wit the legs,** whē they  
 shall waxe darke that looke out  
 of the windowes, **that is to say**  
**the eyes,** when the eares or  
 daughters of Musicke shall be a-  
 bascd, when the Grasshoppers or  
 bended shoulders shall be a bur-  
 den, when the wheele shall bee  
 broken at the cesterne, **that is**  
**the hart whence the head draw-**  
**eth powers of life: in a word,**  
 when dust shall turne to dust a-  
 gaine, **the ioynts stiffened, the**  
**senses benumbed, the counte-**  
 nance

Deut. 32.  
 29.

Ec. 12. 3. 4



Ier. 22. 29

nance pale, the blood cold, the eyes closed, the bones hardened, the whole body all in faint sweat wearied, nature being now spent O earth, earth, earth saith the Prophet, heare, the first earth may shew whence we were, the second what we are, the third what we shall be.

Gen. 3. 21

10 Almighty God clothed our first parents with the skins of dead beasts, that then whē they saw what was about thē, they might remēber by reason of sin what should become of them, when Christ shewed at his trāsfiguratiō vpon the mount, Peter & James a part of his glozy, hee shewed thē withal, Moses & Elias two dead men or departed from men, which might be withall a remembrance of their mortallity. When the Prophet Dauid spake of mans vncertaine condition and certaine ende in the 49. Psalmie, because it is so long before, the most glorious amongst men in the eye of the worlde,

Mat. 17. 3.

Psal. 49. 1.  
2. 3. 4. 5.

world, will remember themselves to bee but men: First he speaketh vnto all Heare all ye people: And least any should thinke themselves exempted, then vnto all of all estates, High and low, Rich and poore, one with another: and because he would haue it knowne to be a matter of importance in deede, he saith: My mouth shall speake of wisdom, my heart shal muse of vnderstanding: Uttering the selfe same twice ouer, as if we might wonder what the Prophet had to say, which is in deede his owne wondering; Seeing that wisemen die as well as fooles; that death gnaweth vpon them; that their beautie shall consume in the Sepulchre; that they shall carry nothing away with them; that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shal continue for euer, and their dwelling

dwelling places endure frō one generation to another, calling their landes after their owne names. This is their foolishnesse, saith hee. And surely as in many other thinges, the wisdome of man is foolishnesse with God, so is it in this. Two shippes meete in the Sea, those in either of them thinke that the other goes, but they in their owne shipp thinke they stand still: so is it with men, they suppose onely others to come towardes their end, but not themselves. The people of the Jewes had their burying places without the City, but Christians haue them in, & neare their Churches, as if in their deuotions, there ought they to thinke both of Christs and their owne death.

I. Cor. II.

Ioh 9. 41.

II Ioseph of Arimathea, a rich man (as wee reade in the Gospell) had a Sepulchre in his Garden: surely in places where wee take felicitie, wee should

should not but haue a ment on  
by some good thought at least,  
of our mortall being: In all o-  
ther affaires we are often big-  
lant, but in this, which is the  
chiefest of all, so remisse as it  
were but a game: It is not so,  
the matter is weightie.

Therefore did we watch  
death, which in times of our  
greatest delights most wat-  
cheth vs, and often taketh vs  
too, then would we not liue as  
we liue, and sinne as we sinne.  
but giue a thousand dalliances  
a bill of diuorce, as if for their  
baggage dealing, wee would  
haue no more to doe with them  
then would we spend the time.  
which wee were wont to passe  
ouer in fruitlesse games, in good  
and godly actions.

But so long as we liue with-  
out consideration, and spende  
our dayes, as if we had an e-  
state of free-simple, or Patent  
at large, to continue as we list,  
wee commit sinne, as easily as  
D beasts



beastes d inke water , without  
remorse without feare.

12 One of the greatest euile  
in the life of man , is a carelesse  
neglect of Gods worship : One  
of the greatest causes of this  
neglect , is the forgetfulnesse of  
his end. Wherefore ( saith Gre-  
gorie ) doe so many cast off all  
care of Christian pietie , because  
they neuer care at all to minde  
their present condition of hu-  
mane frailty .

When the Prophet Ieremie  
would shewe the state of Ieru-  
salem , to haue become altoge-  
ther irreligious , without men-  
tioning many causes , he expre-  
sely the maine cause in briefe ,  
as thus : Non est recordata fi-  
nis. She remembered not her  
end. So by this we see, Sathan  
hath no more dangerous de-  
uise to drawe men from God,  
like Absolon , who stole away  
the hearts of the people , when  
they were going downe to doe  
homage to Dauid their King ,  
then

*Gre. mor.*

*Lam. 1.9.*

*1. Sam. 15*

then by stealing from their hearts a remembrance of their end.

13 **T**he Panther as it is written of him knowing how beasts flee from him by reason of his ugly head, which fraies them, thrusts onely his head in some secret corner, whilest they gazing on his goodly spotted hide, nothing suspecting their approaching end, so dauidly he breaketh out, and prayeth vpon them: So this foule headed Panther Sathan, perceiuing well how much delight men take in worldly pleasures, hideth his deformed head, setting out his fine coloured skinne, that is the glory and vanity of pleasant, but dangerous delights, whilest in the meane time they neglecting their enemy, their end, hee so dauidly seeketh to entrappe and deuoure them.

Wherefore men had need be prepared and vigilant in this respect, that they may be euer

2. Reg. I. 4

provided against his so subtle  
deceites, and Remember their  
end before it end them, that is,  
before it be said, as vnto Aha-  
ziah, Thou shalt not come  
downe from the bed, vnto the  
which thou art gone vp, And  
that which is chiefest of all be-  
fore the soule by a consumption  
of sinne pine to death.

Aug. Epis.  
Ad Lae/c.

14 Blessed Lord, who,  
were he not carelesse in the su-  
perlatiue degree, would not  
sometimes retire himselfe from  
this cumbersome world, and  
remember that which almost  
hee cannot forget, That he must  
needes die? why did God leave  
(saith Saint Austen) the last  
day of our life vnknewen to vs?  
Was it not because euery day  
should be prepared of vs: which  
preparing wee may not neglect  
vpon paine and perill of losse for  
euer. Wherefore let them take  
heed in time, who passe ouer their  
dayes Pharao like, Atheist like,  
saying, Who is the Lord? when  
hee

he should haue said, who is Pharaoh even a miserable creature

We haue sinned say carelesse men, & what euil is hapned vnto vs, iniquity lies vnto it self, & deceiues sinners. God is not mocked: be they well assured that death like a Sergeant sent from aboue vpon an action of debt, at the sute of Nature her selfe, will sooner or later attach and arrest them all, and make them answere this hie cōtempt. where God himself is a party at the Court of heauen.

Let them know that al must yeeld, be they as strong as Sampson, as glorious as Herode, as mighty as Alexander, this trātime will sweep them all away Moses vpon the mount Abarim, Aaron vpon the mount Hor, Methusalath after so many yeeres

The holpest & healthiest where or when we know not, al must down when death cometh, which death is like y<sup>e</sup> serpent Regulus, no charming can charme

D 3

him

Exo. 5, 2.

Eccl. 5. 4.

Deut. 32.

49.

Nu, 20.

23.

Gen. 5. 27



him. We dayly see it, & will not  
 it like sometimes our selues to  
 say as much. If any happen to  
 mention that prouerbe wherein  
 some affirme, *Hominem esse*  
*ephægov*, that man is a con-  
 sumer for a day or onely goeth  
 forth to his labour vntill the  
 euening, as the Prophet spea-  
 keth. We make it a speech of  
 course & custome, We are al mor-  
 tall, tis true, but surely this wee  
 speake, *Magis vsu quam sensu*,  
 More of custome then feeling:  
 for in very deed wee remember  
 nothing lesse as if it were onely  
 some arbittable matter, or dis-  
 courstine, and so we bring our  
 yeares to an end, as it were a  
 tale that is told.

15 Of all other, we cannot  
 sufficiently maruaile, that olde  
 men, who for any long abode  
 here, haue not, *quod sperent*  
*quidem*, That which they may  
 so much as hope for, When as  
 now drooping nature putteth  
 he in minde, that their con-  
 sumanc

nuance is not long, whē bended  
back makes them looked owne,  
whether they will oz no. & bids  
them thinke of their hearse, oz  
grave: to see these either addic-  
ted to the vnsatiabie desire of  
gaine, oz giuen vnto the lightest  
behaviour of youth, shewes thē  
to be far from this religious re-  
membrance of their end. Si iuue-  
nis luxuriat, saith on, Peccat, si se-  
nex insanit. Sophocles a heathen  
man would blush for shame, to  
see the vnseemly matches & ma-  
riages of our time, wherein age  
and youth are yoked together, a  
thing so contrary in nature, so  
vnseemly in reason as nothing  
more: & the inexcusable folly of  
age, to be so farre from a consi-  
deratiō of that which is seemly,  
both before God & man. Tullie  
could say lōg ago of ciuil gover-  
nement amongst men: Aptissima  
arma senū exercitationes virtutū  
Olde mens weapons. What  
should they else be but exercises  
of vertue? In Chistianity more

*Cicero de  
Senect.*

Gen. 27.2

fitter were it a great deale for them to be at their deuotions, then to doe often as they doe. Isaack thought it time at these dayes to commune of blessing and of his end. My sonne let me blesse thee, I am old, and know not the day of my departure.

2.Sa.19.

In the second of Samuel and nineteenth verse, Dauid maketh offer to an elde aged man Barzillai, that hee should goe with him, and be in his Court at Ierusalē, in effect liue delightfully, but Barzillai on the other side, maketh a contrary request to Dauid, that he might returne to Gilead, and die in his owne countrey, and be buried in the graues of his Ancestors: as for any pleasure that he could take, he said, his time was gone, his sense of tasting was decayed, for sweete muscke he did not affect whose time of hearing was now past: if hee could for that little space which remained, do any good exemplarily, it was as much

much as hee required. In this they do as much labour in effect and more, that sit at the sterne, and gouern, as those that toyle and tosse otherwise. But to moue age to this consideration of their departure hence, the very beholding of others, that goe before them, is in all reason sufficient.

It is said of Paulus Simplex an holy man, who took his name of his māners, lying the occasiō of entisemēts offered, trembling in body, but constant in mind, by deuotion he grew into great familiarity with Christ, so as hee wholly addicted himselfe to the actions of piety, vntill his dying day. Nowe the olde man seeing so many goe before, had euer his eye fixed vpon his end. In like sort, men well disposed, as they draw nearer and nearer vnto their end are, or ought to be more deuoute euery day then other, like those who digging in the mine, are most bu-

D s

sic,



As when they come near where the treasure lyeth and do as the naturall motion which is moze forceable, as it comes nearer and nearer to the center.

1. Re. 1. 13

10 When the third gouernour ouer fifty, of whome mention is made in the 2. booke of Kings, saw but his two fellow Captains ouer 50. deuoured before him it went so neare his hart, that he went vp. fell downe and besought the man of God, that his life might be precious in his sight. How many fifties in late yeares of mortallity & war haue we seen, or heard to haue beene deuoured by death? How many of our fellow souldiers in this spirituall conflict, in which wee al fight, haue we seen die in the field? How many of our dearest friends haue taken their leaue & gone before, and yet for al this there is no coming to make humble supplicatiō (I say not to the man of God) but to God himself, that our liues & deaths may

may be precious in his sight  
As it is said David, the death of  
his saints. The Publicans but  
hearing the Axe to be layde to  
the roote of the tree, and that e-  
very tree, which did not bring  
forth good fruit should be hewē  
downe and cast into the fire, it  
made them come to Iohn the  
Baptist w<sup>th</sup> their quid faciemus?  
What shall we doe to auoide  
these things? The men of Ni-  
niueh hearing but once of their  
imminent end, it wrought such  
a so great remorse in them, as  
they al out of hād, fasted put on  
sackcloth, & sorrowed for their  
sins. When we describe things a  
far off, we do not discern them,  
whether they are so, and so, after  
the same maner when we think  
of our end, euen a far off we do  
not consider what we are how  
mortal, but we are forgetfull:  
as Nabuchodonozor. I sawe  
(said he) a vision but it is gone.

17 Often hath God knock-  
ed at the dooze of our heartes.

to

Psa. 116.  
15.

Luc. 3.

Ion. 3. 8.

Dan. 2. 5.

Sutton, C.

to aduertise vs of our mortality  
 For who is there that hath not  
 sometime experience in himselfe  
 by feeling the infirmity of his  
 declining nature . by auoiding  
 the perils of apparant danger.  
 besides the sundry warnings to  
 this effect, whether he must: and  
 here we may all wonder at the  
 mercy & patience of God , who  
 by these motives doth admonish  
 vs of our approaching ende.  
 But yet for all this , how little  
 humbling of our selues is there  
 before him , whose dominion  
 reacheth vnto the endes of the  
 earth, whose power is aboue all  
 powers from generation to ge-  
 neration<sup>s</sup>, world without ende ,  
 who bringeth to the graue and  
 raiseth vp againe.

1. Sam. 2. 6

18 What a dangerous course  
 is it neuer to awake Christ ,  
 though the ship leake, & be often  
 in perill of drowning : neuer to  
 thinke of God , butill we stand  
 in neede of him . neuer begin to  
 liue, butill we are ready to die :  
 neuer

1. Thes. 4.

16.

102. 5. 25.

neuer to call to minde that time of times, untill wee heare the Trumpet sounding, untill wee see the Graues opening, the earth flaming, the heauens melting, the iudgement hastening, the Judge with all his Angels coming in the cloudes, to denounce the last daye vpon all flesh, which will be but a some Woe, woe, when they shall crye vnto the Mountaines to conceale them, and for shame of their finnes hide themselves, if it were possible in hell fire. If we haue any feare, this should moue feare: if any remembrance, this should cause a carefull remembrance of our end. Consider, saith the Prophet, you that forget God, Least he take you away, and there be none to deliuer you. Saluation is a matter of great earnest.

19 Our Sautour Christ by those parables of the Wise Virgins, and Watchfull Seruants, what else doth he teach his Disciples

2. Pe. 3. 20

Matt. 16.

27.

Mat. 2. 41.

Apo. 6. 16.

Psa. 50. 22.

Mat. 25. 3.

Luc. 2. 37.



Disciples and vs all. but in so  
waightie a cause to be carefull  
in deed: We haue as much need  
as any that ener liued vnder the  
copz of Heauen, considering  
these sinfull dayes.

Gen. 6. 5.

When God said, the wicked-  
nesse of men is great vpon earth  
it was time for Noah to prepare  
for an Arke to saue himsefe.

Genes. 19  
14.

When once the crie of Sodome  
was ascended to heauen it was  
time for Lot to thinke of his de-  
parture vnto the Hill countries  
when this worlde now after  
many strong firs of great con-  
tentions, begins to trifle idely  
with euery fancy, we may part-  
ly gather by these sickly signes,  
which way it is drawing, and  
say. God of heauen helpe that  
world, for it is a weake world in-  
deede.

20 These be no dayes to  
line securely in: but rather  
time, and high time is it for e-  
uery one to amend one, that  
GOD may haue mercy vppon  
vs

vs al. Haue we not example  
by them that sleepe vntill the  
Bridegroomes comming, that  
euery knocke will not be suffi-  
cient warrant to enter? By  
him that wept for a blessing,  
When it was too late, that eue-  
rie sigh will not be a satisfacti-  
on for our sinnes? 'Tis most  
sure, and we had neede looketo  
it in time: Where the tree fal-  
leth there it lyeth. And as the  
last day (sayth S. Austen) of our  
life leaueth vs: so shall the day  
of Doome finde vs. To let all  
alone vntill it be too late, was  
their folly, who long since were  
drowned in the flood. To cast  
onely for wealth and ease, was  
his worldly wisdom, that  
made a sodaine farewell from  
both: when that night his soule  
was taken from him, taken from  
him, and so not peelded of him.  
To deferre all vnto the last  
push, neuer entring into a Re-  
ligious remembrance of our  
end, is an effect of that ill spirit  
called

Mat. 25.  
13.

Gen. 27.  
38.

Eccl. 11. 3

Gen. 7. 21

Lu. 12. 20.

called Sensuall Security, which  
kind of Spirit is not cast out  
but by fasting and prayer.

### CHAP. III.

How behouefull it is for euery  
Christian man soberly to me-  
ditate of his end.



**I**n the whole Te-  
nure of a Christian  
life, no part moze  
heauenly, then that  
we spend in Reli-  
gious Meditation: for this Reli-  
gious meditation, no Subject  
moze nēerly concerneth the state  
of man, then often to bear bp-  
on a Remembrance of his end,  
wherein consisteth the center  
of all his desires, the harvest of  
all his labours, his sure and  
most happy repose for euer.

How behouefull then is it  
for

for every one to sequester himselfe sometimes from incumbrances of the world. Vacare Deo, to be at leisure for GOD. and to call his best thoughts to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shewe and approve as much. For who is ther that with Ezechias will not fall to set his hold his life, his soule, and all in order, when once that of the Prophet moues his very heart: Ezechias, moriere Ezechias, now God be mercifull vnto thee, thou art no longer a man of this world. dispatch to be gone, thou must shortly die. Who is there that will not sit downe, and cast ouer his bills of account, before he runne too farre in Errerages, that thinks thoroughly he shall (before long bee) heare his Masters voice to warne him out of office. Iam non poteris villicare, Thou shalt be no longer steward.

In

Esa. 38. 1.

Luc. 16. 2.



Ecccl.1.40

2 In a generalitie, how this  
 or the like remembrance cause. h  
 a carefull direction of all our  
 life. when any temptation doth  
 come, that of the wiseman doth  
 briefly expresse: My sonne re-  
 member thy end, in whatsoeuer  
 thou shalt take in hand, & thou  
 shalt neuer doe amisse.

3 This remembrance. if it  
 did ~~come~~ into thy heart, where-  
 as often like a peece of musicke,  
 it soundeth in the eare, then  
 would it worke better effects in  
 the world. then commonly it is  
 wont. If couetous men, who  
 seeme possessed with a spirite of  
 hating, who like Moales and  
 Ants are alwaies turning in the  
 earth. If the proud, who like  
 Giants with contempt disdain  
 the meaner of the worlde. who  
 are made of the same molde as  
 wel as they are, did deeply con-  
 sider that of the Heathen, Mors  
 sceptru lignonibus æquat, that  
 death equalles all, and that one  
 of these daies, they shall become

a clod of earth. when the same Death like a straight searcher will see that they carrie a way nothing with them. When they must strike sayle. When thole lofty lookes shall bee laid full low & al their glory be eclipsed: some good thought to this effect would make them keepe within compasse and say with Naaman the Sirian. God be merciful vnto vs in this one thing, **that we thinke not ofener of our end.**

4 Would any Ammon commit that freely in the sight of God, which he shameth to commit in the sight of the meanest of all Gods creatures? Would any Ahab oppresse and wrong poore Naboths. and did himselfe remember he were but a sojourner. as were his forefathers, that shortly he must become wormes meate. and that after an euill course, he must then goe to answer for all when the heart shall seele, for wrong offered, many a cold pill

1. Reg. 5.  
18.

2. Sam. 13  
19.

1. Re. 33. 9

Iob. 2. 3.

guill a the sin of oppression lie b =  
pon the soule as heauy as lead.

Some there are (saierth Iob) that remoue the lād markis that lead away the affe of the fatherlesse, that make the poore turne out of his way, many are so far from doing good as not to harne others may bee accounted a great benefit receiued from them. Doth not the crying sinne of oppression like Abels bloud goe vp to God: seeing there is vox sanguinis, a voice of blond, which is vox iusticie, a voyce of iustice, assuredly it doth, it doth.

Mat. 25.  
11.

Is there an Ite maledicti goe cursed for them which doe not feed the hungry, and shall they go free that take away the bread of the hungry? Is the punishment so great for them that lodge nat the stranger: and is there nothing for them that wrong the fatherles and stranger: if those who cloathed not the naked, finde it so hard a doome

down. What may they feare that take away the cloathing of the naked? Well, there will come a day. When men may wish they had shewed mercy.

Our inferiours (saith a godly Father) do so looke for our mercy, as we at time of need would looke for Gods mercy. Our Sauour Christ said to forwarne Reuolters: Remember Lots wife: So it may be sayd to aduise al oppressors, Remember poore Naboths vineyard.

5 To call to mind that this world and the glory thereof, so soone passeth away, that we are here to day and gone to morrow: If nothing else, yet with men of reasonable capacity this were enough, were it considered to quench the thirst of avarice to hold in the hand of reuenge, in a word, to contain all men within the lists and limits of a Christian, and conscionable course: But because this is not considered, so many live as if they

*Gre. Naz.  
de pauper.  
amant.*



they had no soules to saue. Such is the calamity of our time: non sic erat a principio, but it was not so from the beginning. When good men remember another world, considering they were not haue for themselves but for the good of others, and *Nihil Deo similis quam adiuuare quam plurimos*, that there was nothing which more resembled God then the doing of good to as many as they could: This they remembering, they departed from the world, first in their desires, then in deed.

Gen. 3. 4.

The godly Patriarkes in purchasing onely a place to burie in, what doth it else but manifestly shew vnto succeeding posterity how mindfull they were of their departure hence? That song of Moyse, which the ancient Fathers say the people of God bled in forme of a dayly Prayer, to wit, the 90 Psalme, wherein both mans frailty

frailty is acknowledged as also this petition pathetically inferred, Lord teach vs to number our dayes: dueth it not shewe vnto vs, with what deuotion they daily entred in a Remembrance of their end?

where is that mindfullnes of Abraham so great a Patriarke, who confessed himselfe to be but dust and ashes? Of Iob, who daily waited till his changing should come? Of King David, who made no other reckoning of himselfe, but to be onely a stranger amongst men? of the Apostle S. Peter, who counted his continuance here but an abode in a Tabernacle, which he should shortly lay off. Tabernacles were onely for men in warfare, and pilgrimes to shew while we were in these bodies, we are no other but men readie to remooue? Of the olde Christians, who coming to that Article in their creed, credo carnis resurrectione

¶

Pf. 90. 12.

Gen. 18.

17.

Iob. 10. 14

Psa. 120. 3

2. Pet. 1. 3.

Sutton, C.

& hee see the resurreccio of the  
flsh, should adde this speech e-  
tiam huius carnis, euen of this  
pointing to some naked partes  
of their armes or hands, or allu-  
ding to that of the Apostle, this  
mortal. How farre these were  
from setting their repose here  
in earth: Nay, how mindefull  
they were of their departure  
hence, we may hence easily per-  
ceiue.

6 Amongst Heathen men,  
the Emperors when they were  
crowned, the Sepulchres of the  
dead men were shewed vnto the  
and they asked what one should  
be made for the thereby putting  
them in remembrance that they  
must looke for no other, but  
themselves shortly to haue the  
like. For the olde Saints & ser-  
uants of God, who liued in a  
continall farewell from the  
worlde, like wise Merchants  
alwaies thinking of their re-  
turne, endeuoured to take by  
treasures by Billes of receipt,  
where

where they should stay and make their abode for ever.

7 Jacob was carefull in his journey to Haran, Jacob slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Jacob that is the journey thou and all Pilgrims should be carefull of indeed, in the great passage to heauen.

Gen. 28.1

8 The Philosophers, who saw no further then the clouds of humane reason, perceiving the declining course of humane nature, could say, The life of wise men, what should it else be, but a continuall meditation of death? But the Apostle telleth vs in effect, the life of Christians, what should it else be but a meditation withall of a better life after death: and therefore saith, Set your affections on heauenly things, and not on earthly.

The nature of the earth is cold & drie: so are earthly affections to deuotion and pietie: the earth



stands



stands still, and hath the circumference caried round about it: so are Gods benefits about earthly men, and they are not at all moued. The earth doth often keep down the hote exhalations which naturally would ascend: so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end: nay, the earth is heauie, and heauy things goe downward & therefore earthly affections goe that way amongst others. (to obserue with all what is required of vs) but the qualitie of the earth is to be fruitfull after tilling and manuring, because the ground that brings forth Briars, is subiect to a curse.

9 If any to exercise himselfe continually in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue Counsellors  
how

how many worthy men of  
Armes, and gallantes of the  
world, how many of his nearest  
familiar friends had knowne,  
within these few years to haue  
flourished with their troups  
and traines after them, saying :  
(Good Lord) Hath not the pit  
shutte vpper her mouth vpon  
them? Are they not gone as  
wind that passeth, but returneth  
not againe : Surely, (saith Iob)  
their houses shall know them no  
more. Are they not dead & rotten,  
are they not al gone almost,  
as if they neuer had been might  
be not hereby call himselfe to a  
remembrance of himselfe? why  
should men make so much ac-  
count of this world, that is so  
transitory.

Againe what more effectual  
mean is there to make vs shake  
off the allurements of this life,  
as Paul did the viper into the  
fire, then this or the like religi-  
ous Meditation of our end.

10 Almighty God would  
E 2 shew

Act. 28. 5.

Ier. 18. 23.

Shew the Prophet Ieremie in no other place, then a house of clay, the state and condition of the despisers of his worde, to signifie, that we are best lessened where our fraile estate may be best considered.

Esa. 40. 3.

The Prophet Esay must not say it but cry it? To crie a voice of mourning & mourning, what must be crie? that all flesh is grasse, and the glory of man is as the floure of the fild. We must not crie that pooz men are grasse, oz weakemen are grasse, oz olde men are grasse, oz some men are grasse but all men are grasse. And that the glory oz chiefe felicity of the worlde is but as the flower of the field.

Ec. 10. 12.

The wiseman could not but wonder. Why any should bee passed by with pride, considering what he was. quid superbis terra, O earth (saith he) why art thou proud? As if all our pompe and our selues too, were no better then the ground  
wee

we tread vpon: Formauit Deus hominem de limo terræ, And God made man of the slime of the earth. not of the fire, or of the ayre. least hee should bee apt to mount or aspire in his owne conceit. but of the earth which occupieth the lowest place.

A strange case to see the meannesse of our beginning, & yet to bee arrogant, and exalt our selues? To consider vpon how weake a foundation we stand. and to thinke of nothing lesse? If we will needes be high minded, would to God we would set our mindes on heauenly thinges, or thinges on high.

For consideration, necessary is it, to thinke on that which must necessarily befall: Were it but onely for that which standes like the law of the Medes and Persians, Constitutum est omnibus semel mori, It is enacted that all must die:

¶ 3

this

Col. 3. 2.

Heb. 9. 27

Sutton, C.



this were enough to cast a  
cloud ouer all our sayest de-  
lights But the same post au-  
tem iudicium, there is so e-  
what more behind and that is  
called the time of iudgement.  
This once possessing the heart  
there needed not so many penal  
Lawes to deterre them & their  
affections (which are often so  
far out of square) from extream  
impiety, amongst lawes some are  
antiquated, as that of diuorce  
some changed, as that of cir-  
cuncision some dispensed with  
all, as that of the Sabbath, but  
this Statutum est, that all shall  
die and come to iudgement it is  
neither antiquated nor changed  
nor dispensed withall.

Therefore the remembrance  
of the foure last thinges,  
which the olde Writers so of-  
ten mention: that is, the  
ioyes of Heauen, the paines  
of Hell, the day of death, and  
the time of iudgement to come,  
bee wezke in by foure good  
effects,

effects : the first is a feare of  
 G O D : the second a careful-  
 nesse not to offend our neigh-  
 bour: the third, a contempt of  
 the world: the fourth, a desire  
 to live devoutly for the time to  
 come.

12 The Cocke (sayeth one)  
 fearing the Eagle, and the  
 Hauke, hath one eye fixed on  
 his mate, and the other often  
 directed in the Wyze: so a prou-  
 dent godly man, prouiding be-  
 fore hand things necessary,  
 hath respect vnto the Eagle,  
 or Christs comming in the aire  
 to iudgement, as also vnto the  
 Hauke, who is death, there-  
 fore called Rapax, because it sud-  
 denly seizeth and preyeth vpon  
 all.

13 A generall restraint from  
 euill (saith Cassianus an auncient  
 Writer) is a mindfullnesse  
 of death, which the Egyptians  
 perceiving thought a bare resem-  
 blance thereof al trembling and  
 shaking, brought in at their so-

¶ 4

temnest

*Cas. ca. 18.*

Sutton, C.

Mat. 27.  
25.

lemnest feastes, to be a speciall  
meane to moue the beholders  
to all sobriety.

14 The Centurion in the  
Gospell, who otherwise was  
farre off from the acknowledg-  
ing the Saviour of the world,  
when he saw the baile rent, the  
earth moue, the stones cleave  
asunder, the heauens mourne in  
bl-cke, and after al, the graves  
themselves to open, and yeelde  
vp the dead bodies of the saints  
a spectacle of death amidst all  
moued him to giue this testimo-  
ny, Surely this was the Sonne of  
God.

Apoc. 6.8.

Seeing then that hence a-  
rise so forceable motives vnto  
a godly and careful direction of  
our wayes, did wee but some-  
times beholde that pale horse,  
and him that sits thereon whose  
name is death, in our musing  
dispositions, it would make vs  
trample vnder foote many allu-  
ring occasions, and cause vs to  
step backe in pursuite of some  
Antull

Unfull vanities, which we follow so fast as we doe.

1. The holy Ghost resembling the state of man To the grasse, to a shadow, the smoake a vapour, a flower, things of so small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of mans glory is resembled to a flower & a flower is a thing of no long continuance, the cold nips it, the heate withers it, the sickne cuts it downe with the grasse, though it seeme neuer so faire, it will wither of it selfe, the grasse, the shadow, the vapour, the smoake, what else are these but vanishing things?

The Apostle S. Peter vnto & dispersed Jewes & converted Christians, to draw them from carnall desires vsed this as an argument of effect: Obsecro vos tanquam Aduenas & Peregrinos. I beseech you (sayth he)

Pf. 148. 5.

Iob. 7. 7

Iam. 1. 11.

Pf. 102. 1.

Iam. 4. 14.

1. Pe. 2. 15



as Pilgrimes & Strangers: as if he should haue said, seeing you are in this world, but as wayfaring men, stay not your selues vpon carnall desires the baits of Sathan, and very hane of your soules, abstaine from them &e them:

It is the manner of Strangers not to intermeddle with many much lesse dangerous attempts, but as wise and circumspect men, to remember they are onely in the way to a farther home, of more continuance, where they are to make their abode.

Againe, the life of man (saith Iob) is a warfare, and men in warfare haue euer death before their eyes. Wherefore saith S. Austen, nihil aliud in hac vita peregrinationis nostrae meditemur, nisi quia hic nō semper erimus, & ibi locum bene viuendo preparabimus, vnde nunquam migrabimus. *Let vs meditate in this life of nothing more*

*Aug. 31.  
tractat. in  
Ioan.*

more, then of our pilgrimage,  
that here we shall not alwaies  
be preparing our selues rather  
to that place. Whence we shall  
neuer depart, but haue a sure  
stay for ever. And S. Ierome,  
*Qui quotidie recordatur se esse  
morituum, contemnit praesen-  
tia, & ad futura festinat.* He that  
doth remember that die he must.  
I tle regarding things present.  
euer hasteth towards thinges  
to come.

*Hier. ad  
Paul.*

All which the olde enemy of  
man perceiuing to be behouful  
for man, seeketh nothing more  
then to drawe him from this  
frequent meditation of death,  
chiefely by the pleasurable al-  
lurements of enticing vani-  
ties?

16 The Hunter when hee  
seeketh to take the Cygers  
young (which is onely one) is  
said to set by Looking-glasses,  
where the Cyger should passe  
along in seeking this young  
which he doeth sometimes by  
Oray-

straying abroad, loose, finding in the glasse a resemblance of her selfe, leaues the pursuits, and loseth her young. This olde hunter perceiving mans indurty in the conseruation of that which is one and onely one his deare soule, would by many goodly shewes, make vs neglect this religious care, and lay our selues vpon euery frivollous delight, so long that wee cleane forget whereabout wee goe, and so hazard that. which the Prophet calleth most precious, even the Redemption of our soules.

Pfal. 49. 8.

17 But the provident Christian man, knowing how dangerous it must needs be for the bird to take delight amidst the gins and snares of the Fowler, makes no stay vpon these enticing evils, soares aloft and taking the wings of contemplation, thinkes of the ioyes of Heauen, the paines of Hell his owne death and the death of the

the sonne of God for the saluation of vs all . With Daniel braues ashes, and ashes sometimes keepe fire as thoughts of our mortallitie doe deuotion: he strewes these ashes to descrie þ steps of death, who stealeth along, and eateth out the continuance of our dayes : or like a skilfull Pilot, who often sittes at the sterne, lookes vnto the Starres and Planets, beares off from the shelves of many dangerous occasions, that so by the prosperous gale of God his holy Spirit, hee may put into the port of everlasting rest.

18. No seruants more orderly vse their masters talents then those who euer feare their masters sudden retorne. No Householder more safe then hee, who at euery watch suspecteth the theues entring. When that of the Prophet Esay calles vs aside from the world, and telles vs softly, *Moriere*, *Man thou shalt die*, it makes vs penitent  
for

Lu. 12. 38.

Mat. 24.

23.



for the time past, and respectue  
for the time to come, causing  
the fcare of God to haue a pre-  
dominant force in this our na-  
turall, and otherwise weakely  
constitution.

19 To meditate therefore  
of our end at our lying downe,  
which doth resemble the graue,  
and our rising vp, which may  
minde vs of a toyfull resurre-  
ction, to make this Remem-  
brance the key to open the day,  
and shut in the night, is a be-  
honestull practise, and we shall  
soone perceiue it by the mani-  
feste effects, which doe thence  
consequently ensue. It will  
make young men more heedfull  
in their wayes, olde men more  
fearefull of their workes, all  
men more p,ouident for the  
time to come.

Ge. 34. 68

20 Isaac byon Sarahs death  
went forth to meditate: hauing  
lost Sarah he met Rebecca, we  
sometime lose earthly comfort,  
but going soothly religiously to  
meditate

meditate vpon God his excellency, and our owne frailtie we mate with Rebecca, better comfort, that is to say, heavenly.

## CHAP. IIII.

Wherin is shewed, that the state and condition of the life present, may iustly moue vs to this consideration.



Amongst the manifold reasons which may induce vs to this religious remembrance of our end, none more effectuell then a due consideration of our estate present. For what is our life but a Ionas gourd, suddenly sprung vp, and by and by withered againe and gone? But

Cap. 4. 64 LEARNE

Gen. 47. 9.

a Iacobs pilgrimage, the dayes  
wherof are in number few,  
and in condition euill.

*Ambr. in  
Luc.*

The tempter (saith S. Ambr.)  
shewed the glorie of the worlde  
in the twinkling of an eye,  
which shall vanish too in the  
twinkling of an eye. What is  
all our glorie, but as the visi-  
ons which Esdras saw goodly  
to looke vpon, and vanished  
in a moment? Or as Nebu-  
chadnezzars Image, that had a  
head of gold, breast and armes  
of silver, and yet one dash with  
a stone out of the rock brought  
all to ruine. May it not be said  
of the goodly pompe and most  
glorious shewes, which we so  
much admire amongst men, as  
Chrysostome said of the buildings of  
the Temple: See you not these  
things, verily, there shall not be  
left a stone vpon a stone: As if  
little or no mention at all should  
be left of all.

1. Esd. 8.

Da. 2. 33.

We are not compared to  
certaine small flies that liue  
neare

neare the riu<sup>er</sup> Hispanis, which  
in the morning are bred, at  
noone are in their full strength,  
and at night they make their  
end, and are gone.

*Arist. de  
Nat. an. 3.*

Christ our Saviour said of  
his being here amongst us. yet  
a little while am I with you.  
David called his life and death a  
going forth, and a coming in.  
What are the thinges of this  
world? As for popular ap-  
plause, is it not much like  
smoake, which the higher it  
mounteth, the sooner it va-  
nisheth away. And for beauty  
doe not some few fits of a fever  
marre all the fashion? O the  
inconstancy of all worldly glo-  
ry, in which there is nothing  
sure, no more then is of calme in  
the Sea, because it is still sub-  
iect to a storme.

2 All this stately and page-  
antlike Pompe shall vanish a-  
way and come to nothing, as  
if it neuer had bene.

He that had come to & tombe  
of



of Alexander the great, & there found entered within the compasse of seven feet him, whom a whole world could not suffice might he not haue iustly sayd, Is heere the mirrour of the world? Is here the flourishing Monarke of his time?

A world most vnwoorthy to be affected of vs, where are the riches, that pouertie hath not decayed? where is beautie, that age hath not withered? where is the strength, that sickness hath not weakened? where is the pompe that time hath not ruinated? I say not of men, but euen of Cities, nay Empires themselves.

3 We are but Tenants at will in this clay frame, the foundation of all the building is a small substance, alwaies kept calde by an entercourse of ayre, the pillar whereupon the whole frame stapes, is onely the passage of a little breath: the strength some few bones  
tied

ried together with drie strings,  
or sinnes: howsoever we  
poete and patch this pooze Cot-  
tage, it will at the last fall, In  
manus Domini, Into the  
Lordes hands, and we must  
giue surrender, when Death  
shall say, This or this mans  
time is come.

+ First, we mourne for o-  
thers, a little after, others  
mourne for vs. Now we sup-  
plie the places and offices, and  
heritages of them that were  
before, and ere long be others  
shall come a fresh in our  
roomes, and rule where wee  
rule, swap where we swap, and  
possesse all which we haue cra-  
ched together with care. kept  
with feare and at last left with  
sorrow.

Whereby wee see, that wee  
came not into this worlde, to  
build houses or purchase lands,  
to ioyne haule to house, but  
rather by this our short conti-  
nuance, we are put in mind, to  
haue

1. Cor. 7  
31.

Iob. 14. 1.

haue temporalia in vsu, æterna in desiderio, These temporall things in vie, but eternall things in desire: To vse this world, as if we vsed it not, & so be gone.

5 To this short continuance of life may bee added the miseries of the same. For all is not life wee here liue. When Iob said, Man that is borne of a woman hath but a short time to liue, *hæ by and by the sweth how this time is anoted*, and is (saith he) full of miserie, *Anni humanæ vitæ pauci, ærumnæ multæ*. The yeares of mans life are few, but the griefes thereof (saith one) are many. Whereupon by the Grecians, the first day of the life of mā was called *γενέθλιον. γένεσις τῶν ἀσλῶν*. that is to say, a beginning of conflicts, our ingresse & egresse, and progresse too, is with signes of sorrow. Saint Austen saith of mans first entrance into the world: *Nondum loquitur, & ta-*  
men

men prophetat, A tender infant  
not able to speake and yet doth  
by teares prophecie of the sor-  
rowe incident in the life of mā.  
The males from Adam crīe A,  
the female from Eue E, al shew  
agnes of sorrow.

6 Come wee to our new  
birth according to grace, doe  
wee not in Baptisme take our  
psest money, to fight a battell  
vnder the banner of Christ our  
Captaine? And thou needest  
not (saith Saint Austen) care to  
fight against many enemies, for  
be thou well assured, many e-  
nemies will fight against thee,  
which combat Cyprian decla-  
reth after this manner: If thou  
O man, ouercome couetousnes,  
couetousnesse being ouercome  
some euill affection will assaile  
thee, if that euill affection bee  
strangled, vaine glory will al-  
lure thee: if vaine glory be de-  
spised, wrath and desire of re-  
uenge will incense thee, if wrath  
be pacified, then pride will pusse  
thee

*Aug. de  
pug. anim.*

*Cyprian  
de mort.*

Sutton, C.



thee vp, if pride be allayed, some other enemy will step in to giue thee a fresh assault: As if the whole life of man were no other but a continuall hacking and hewing at, and off, these Hydraes heads of Sinne.

1. Cor. 15.

The last enemy that shall be destroyed, is death: to shew that vntill death bee come and gone, an end of enemies will neuer come. When we see daily some goe downe, we perceiue there is no peace to bee looked for with this enemy from our swaddling clothis to our winding sheet.

Ap. 14. 13

I heard a voyce from heauen, saying (sayth Saint Iohn) Blessed are the dead which die in the Lord, they rest from their labours: as if the Saintes neuer rest, vntill rest and blessednesse, and dying in the Lord meete together.

8 Here fraile nature is the feld wherein we must be euer toying: Sinne is the Iebusite, that

that will be ever troubling the world. is the stepmother to Gods children, that will be ever chiding, afflictions are the waters where our Gedeon will trie whether we are fit souldiers to fight this battell, the Apostle saith, Castigat omnem filium, if euery sonne then none excepted, no not his owne naturall sonne.

Iud. 7. 4.

9 Wee read in the eleuenth, sixteenth, and one and twentieth of the Booke of Numbers, that the people much murmured in the Wildernesse, thinking that after their deliuerance out of Egypt. to haue found their sweetnesse there, the people were deceiued, God kept that vntill they came into the land of promise.

Num. 11.  
Num. 16.  
Num. 21.

We must not looke for our happinesse here, God keepeth that vntill we come into the holy land. Here we are euery day gathering Manna: When the  
long

Sutton, C.

Gen. 42.

long Sabbath comes, then we cease gathering. Ioseph gave his brethren provision for the way, but the full Sackes were kept in store, vntill they came home vnto their fathers house. God giues vs here a taste and assay of his goodness, as a good merchant willing to haue our custome for greater commodities: but the full sackes are kept in store vntill wee come vnto his heavenly kingdome.

10 For this life Adam in sudore vultus tui, in the sweate of thy browes thou shalt eat thy bread. Nay, Adam in laboribus comedes cunctis diebus vitæ tuæ. In laboz and sorrow shalt thou eat thereof all the dayes of thy life, vntill thou retaine vnto the earth, out of which thou wast taken. As if the dayes of men by reason of sin, were no other but the dayes of sorrow: because euery day hath suam malitiam his grieve: and euery night, suum terrorem  
his

his terror. So that in this the  
nuncient saying will be verified,  
ὁ βίος οὐ βίος ἀλλὰ συμφορά,  
Humana vita non est vita, sed  
calamitas, the life of man is ra-  
ther calamitie then life. As one  
tossed with stormes may rather  
be said to haue bene long tossed,  
then to haue sailed farre, so  
may man be said rather to haue  
been long troubled, then to haue  
liued long.

21 If one haue goods and  
substance, he liueth in trauell,  
and is faine to imprison his  
money vnder locke and bolt, for  
fearc it should flie from him. If  
he be destitute and needy, he  
liueth in griefe, because want is  
griuous vnto mans nature,  
If he be in high estate, he is ei-  
ther enuied or enuieth, as if the  
chiefest felicity of worldlings  
were infelicitie: and no other  
but Splendida miseria, a very shi-  
ning misery.

If we will heare Augustus  
so great a Potentate, we shall  
find



find him wishing rather to leade a private life, then to enjoy the whole regall Empire of the West Cyrus King of Persia was wont to say, that did men but know the infinite cares hee sustained vnder an Imperiall Crowne, he thought no man would so much as stoop to take it vp.

12 If these, who had the chiefest glory amongst men, found all so wearisome, much more may the Christian soule resolute neuer to sing her sweet requiem, vntill she come to bear a part in that ioyfull Quire of Saints & Angels aboue in heaue if she cannot sing with the Angels, in earth peace, she shall one day sing glory betwixt God on hie.

For the delights of Sinne, they goe downe as the wine (saith Salomon) pleasantly at the first, but at the last they bite like a Serpent Oblectant sensum, interficiunt spiritū, they delight the sense, but slay þe soule. And

And are as the rose when the flower is gone, there remaines nothing but a prick: In a word they play vs a very Tragedy, howsoever they beginne with applaus, yet at the shutting vp of al. they wil end with horror.

In the meantime do we not see the vices themselves reward their followers with sondrie griefes and infirmities? And is not their fairest end oftentimes extreame penury? As if God would haue licentious liuers feele the smart of their own rod.

1; For the worlde it selfe doth it not (saith S. Iohn) passe away, & concupiscentia eius & the lusts thereof? doth it not shew men a very Iudas parte, and betray them vnto Satan saying, Whom I kisse with a fained signe of loue, take them torture them. Which is enough to make them out of loue with the same worlde, and with Lot, to get them from Sodome or

If 2 wuh=

Apo. 18. 4

With the Saints, to come out of Babylon the affections of a sinfull life, that they be not partakers of the punishment to be inflicted upon the same.

14 Now to come a little to the state of those in this world whose inheritance is above, what else do they find it, but a maine sea of calamities where they are tossed with the billowes of many stormes, and doe feele this passage full of bitterness? least they shoulde take too much delight in wallowing and rowling to & fro, upon worldly pleasures, God doth balke their shippe with some affliction.

To see a little the state of Gods owne friends, there was neuer yet a Moses, but hee had a Iannes and a Iambres to resist him, neuer was there a good Ioseph, but hee had in his owne fathers house unkind brethren to enuy him: neuer an Elias but a Iesabell to hunt him

Exo. 7. 11

1. Ti. 3. 8.

Ge. 37. 11

1. Re. 10. 2

him, neuer a Paul but an Alexander to doe him much euil, neuer a reuerend Athanasius, or most learned & paineful Bishop of his time, but bolde spirited Schismatiques wrongfully to maligne him.

Wherefore to haue enemies in this world, we must be content. it was his case, that now sits at the right hand of God in heauen. To suffer persecution, it is no new accident, Sic persecuti sunt Prophetas qui fuerunt ante vos sayth our Saviour to his Disciples, the Prophets of old drunke of the same cup, all suffered

15 From this annoyance we may come vnto the domesticall or home troubles within our selues. euen our flesh, of which we may say, as one said once of a troublesome neighbour, Nec possum viuere tecū, nec sine te, neither can I liue with thee nor without thee, because Adam was disobedient to God, nature

f s

is

1. Ti. 1. 20

Soer. hist.  
eccles. lib.  
1. ch. 20,

Mar. 5. 21



Gen. 16. 4

Rom. 6. 12

is disobedient to Adam, like Hagar the bondwoman, is very disdainful towards her mistress Sarah, to wit, infused grace where the rebellious appetites conspire against the regiment of reason, where our will like another Eve, is still prouoking vs to reach after the forbidden fruit, where Anne, like Tarquinius the proud, would tyrannize & usurp a perpetual Dictatorship. This sinne is a sword in the heart, a serpent in the bosome, payson in the stomacke, and a Cheefe in the house: It wounds nature, it stings the conscience, it kills charity, and spoyleth vs of the fauour of God, which is greater then all. When Abimelech reigned, down went Gedeons children: so is it with Anne, when that wayeth, down goes the fruits of faith.

Againe, for the condition of the world; In pleasing men we often incurre a greater losse,  
by

by displeasing God : by pleasing God (which is best of all) we oftentimes displease men: but it is not so much what the standers by thinke so be like of our race that giues the garland

Thus, which way soeuer we cast our eyes, we see and finde that of the wiseman verified: Great traucell is created for all men, and a heauy yoake for the sons of Adam, from the day they come out of their mothers wombe, to the day they returne to the earth, the mother of all things: from him that sitteth on the glorious throne, vnto him that is beneath in earth & ashes.

16 This is the estate of all, in general sinners corrected, sonnes chastened: nay the euill themselves much tossed and turmoiled. They that worshippinge the brasse (sayth Saint Iohn,) haue no rest day nor night, as they haue not who make an Idoll of sensuall pleasure. Looke how many

¶ 4      vices

Eccles.40  
12.

Apo.14.  
11.

Sutton, C.

Psa. 16. 7.

Phil. 3. 19.

*Hie. hom.  
cont. 10.*

Luc. 16. 23

And so many furies are wont  
to haunte the vicious minded  
man. The Prophet Dauid saith  
They that runne after a strange  
God, shall haue much trouble,  
as they haue who made their  
drossie Hammon their God:  
their glory their God, the  
worlde their God, their belly  
their God, as the Apostle spea-  
keth, for so do Epicures, whose  
shrine is their kitchen, whose  
Priest is their Cooke, whose  
Altar is their Table, and  
whose belly is their God: when  
they haue all done (saith Saint  
Ierome) assuredly they find Ma-  
iorem poenam quam voluptatē,  
greater punishment then plea-  
sure, Diseases of body, anxietie  
of mind.

And thus the estate and con-  
dition of life is found trouble-  
some, even of him to whom A-  
braham said. Tu in vita. Thou  
in thy life receiuedst thy ioy: for  
the voluptuous in seeking his  
pleasures, the ambitious his  
glorie

glory, the couetous his gaine,  
endure in this world a very ser-  
uitude and thraldome of life.

17 But the godly who are  
Gold, and so must bee tried in  
the furnace of aduersity who  
onely here haue their trials, who  
are tilled and manured as the  
plow ground, to bee made  
fruitful and fertile, and are pro-  
ued with Simon of Cyrene eue-  
ry one with his Crosse, must be  
contented to accompany Christ  
vnto his kingdome.

Manifold troubles are inci-  
dent to all, but in more speciall  
manner vnto those, who are  
going from the dirt and mire of  
Egypt, to doe sacrifice to God,  
who wil bring them into a good  
land, the remembrance whereof  
may make them wissh with Da-  
uid, that they had wings like a  
Doue, and so flying they might  
come to rest.

Wherefore, for the transito-  
ry and fleeting delights of this  
vnsfull world: happy are we if

¶ 5

we

Mat. 27.

32.

Exo. 8. 25

Psa. 55. 5.

Sutton, C.



wee see them, moze happy if  
wee shun them. but most hap-  
py of all, when God shall take  
vs cleane from them, when we  
shall be deliuered from this  
irksome necessity of sinning &  
not grieve the holy Spirit any  
moze.

18 It is some comfort vnto  
the way faring man, to com-  
mune of his iourneyes end: toy-  
fully both the bondman reckon  
of the yeare of Iubilee. This  
wearisome pilgrimage of ours  
may iustly moue vs, this bur-  
densom bondage: may moue vs  
indeed to enter into a sad remē-  
brance of our end, and pause  
with that of the Apostle, hæc  
meditare, Meditate of these  
things.

Tob. 5. 13

19 Elias fled but a dayes  
iourney betoze Iesabel, and he  
sayd. It is inough Lord, take  
my soule. The Angell would  
hane Toby reioyce, & Toby re-  
plied, quale mihi erit gaudium,  
qui in tenebris sedeo, &c. What

to y

top can I haue, that do here sit  
in darknesse and do not behold  
the light of the Sunne? Those  
of Babylon would haue the Is-  
raelites sing them a song: Alas  
what song could they sing be-  
ing so sorrowfull captiues as  
they were? Here we are flying  
before many Iesabels. Here we  
sit in darknesse and see not the  
true light that doth shine aboue  
in gloze. Here we are poore cap-  
tiues. What reioycing should  
we haue in a vale of teares, in  
so low and marshy a Soile, na-  
turallie subiect vnto moy-  
sture.

This life is rather a death  
thn a life as **S** Austen in effect  
sheweth vpon these words of  
our Saviour, they shall passe  
from death vnto life, calling this  
life death, and not come to  
iudgement, that is to say vnto  
condemnation of iudgement.

This farcountrey is full of  
penury and sorrow, no plenty,  
no musick until we returne ba-  
to

Pl. 137. 4.

August.  
1<sup>st</sup> 1571.  
10. 11. 12.

Lu. 15. 14.

*Aug. de  
Ser. Dom.  
Serm. 70.*

*Gen. 8.9.*

*He. 11.38.*

to our fathers house. While we are on this side Jordan. We are amidst many trials, and to say truth, we may looke for no other. We find that of S. Austen true, quid est diu viuere, nisi diu torqueri? What is it to liue long, but to be long troubled?

20 We reade that Noahs Doue at the first flight from the Arke (w<sup>ch</sup> she might mount aloft) fetch many retires, but she could haue no resting place, vntill Noah opened the Window of the Arke to receiue her in again so the poore soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heavenly Arke, & then, but not before, she hath sure footing, to rest for euer.

21 Those good men (sayeth the Apostle S. Paul) of whome sometimes the bad world was unworthy, wandered vp and downe in shepes skins, in deserts, as men forlorne: shewing euident

evidently, that their glory was  
not of this world. Where they  
found so soz a being, and there-  
fore had their hope full of im-  
mortalitie, hoping for a reward  
to come. They sought Gods  
glory in earth and for their own  
glory, they let that alone, til they  
came to heauen.

Now therfore being in this  
state of life al is so troublesome,  
enemies at home, enemies a-  
broad, perils on every side, A  
Christian meditation of our de-  
parture from the world, and  
consequently from all enemies,  
may tell vs All will one day be  
better.

22 That wee should not  
thinke of our continuance here,  
we see this life to be onely a pil-  
grimage: That we should not  
take the way for our Country.  
or thinke of setting vp our rest,  
where our state is so rumber-  
some and vnquiet, as it is:  
where we haue much woyme-  
moode, but litte Honey: moze  
motiues

2. Cor. II.  
26.

Sutton, C.



motiues to reade the Lamen-  
tations of Ieremie, then we  
haue to sing the songs of Sa-  
lomon: more tastig of the so-  
er laden of aduersitie, then we  
haue of the sweet meale of pro-  
sperity: God would haue it so  
that we should looke for another  
home, and hope for a better  
rest.

Ro. 8. 22.

If euery creature groane  
then much more may man the  
most excellent of all creatures,  
waiting for that adoption of  
the sonnes of God, which shall  
begin in the resurrection of  
the iust. If they would be bur-  
dened, how much more may  
man desire to be freed from the  
burden of Sane?

Mic 2. 10.

When the Prophet Micheas  
would raise vpp the peniue  
hearts of the people, in the time  
of their captiuitie, he put them  
in mind of their departure, as  
thus Surgite hic non habetis re-  
quiem Arise to be gone, here is  
not your place of rest. In like  
manner

manner. to quicken a little our weary spirits. amidst many calamities, the lifting vp of our hearts. by a meditation of our deliuerance from this earthly thralldom, as the prison of the soule, will tell vs of a blessed state to come, where we shall haue rest, which is the end of euery motion, and the perfection of labour and trauell.

### CHAP. V.

That a consideration of the life to come, may moue in vs the same remembrance of our end.



**I**t is a Rule in naturall Philosophy that to see the Planets, and those superior lights at mid day, men must goe downe into some

Ex. 16. 15.

some wondrous deep pit or wel,  
cleane from the light of the Ho-  
rizon where they liue: To be-  
hold with the eye of the soule,  
the light and ioyes of the life to  
come, wee must bee farre remo-  
ued from the loue and delights  
of this inferiour world. The  
people neuer tasted Manna, un-  
til they came from the Leauen  
of Egypt.

Lu. 19. 3.

Our ancestors, when they  
saw no other but straw cotta-  
ges, they neuer minded any  
farther buildings, but when  
once they beheld more seemely  
mansions, they beganne forth-  
with to dislike that, which be-  
fore did no way dislike them.  
Whilist we set our affections  
on earthly things, wee seek for  
no better, for we looke no high-  
er, but once taking a taste of  
heavenly, we beginne to grow  
out of loue with that, which  
before was very acceptable un-  
to vs. And therefore as Zache-  
us, so long as he abode in the  
presse,

please, was vppon too lowe a ground to see Christ, buttill hee gate him vp into the fig-tree: so while we are in the roote of too many worldly affaires, we are too low, and therfore should get vp into the sweeter figge tree: or contemplation of heauen, & heauenly things that there, and thence, we may see the ioy of Israel, or excellencie of the life to come. And with the Apostle who after hee was rapt into the third heauen, reckned earthly things but dung.

2 God sayde vnto Abraham, rise, and walke about this lande, this is the Countrey that I will giue thee. God sayes vnto Iust, arise, beholde thy heauenly inheritance, that is, the City where thou shalt haue thy blessed abode for ever.

Ge.13.7.

3 Sea-faring men, hauing bene long weather-beaten, in the farging and dangerous seas, are wout to shout for ioy, when

Sutton, C.



Phil. 1. 23.

Apoc. 22.  
20.

1. Sa. 6. 3.

When they doe' discry their ha-  
nien: Joyfully may the Chri-  
stian beholde a far off, after the  
manifest stormes of this world  
his heavenly and everlasting  
harbozough, the remembrance  
whereof may moue vs either  
to wish with S. Paul. to be dis-  
solved, and be with Christ, or  
reply with the Saints in the A-  
pocalyps vnto him that said, I  
come, Euen so, come Lord Iesus.

4 Here we doe but sow in  
teares, there is the place where  
we shall reape in joy: Here we  
are members of the Church  
militant, where is nothing but  
combating: there shall we be  
parts of the Church trium-  
phant, where is no other but  
reioycing.

5 The state of the life pre-  
sent, and that to come, is figu-  
red by the Tabernacle, & Tem-  
ple of the olde Testament: the  
Tabernacle, for that it was  
mouable, may resemble the  
condition of the life present: the

2.Reg.2.3

Ps.84.5.

1.Co.9.5.

24.

2.Ti.4.7

the Temple, for that it was  
 first and unmovable the fructi-  
 on of the life to come. To the  
 framing of the Tabernacle came  
 the Jewes only, but to the build-  
 ing of the Temple, with the  
 Inhabitants of Jewry, the me  
 of Tyre & Sidon, to wit, both  
 Jewes and Gentiles, all con-  
 curre in this building, wherein  
 is never heard the noyse of a  
 hammer. Blessed are they O  
 Lord (sayth David) that dwell  
 in thy house, where the Sonne  
 of God in glory, is light unto  
 theyr eyes, muscke unto theyr  
 eares, sweetness unto their taile  
 and contentment unto theyr  
 heart, where, in seeing, they  
 shall know him, in knowing,  
 they shall possesse him, in posses-  
 sing, they shall loue him: in  
 louing they shall receyue eter-  
 nall blessednesse, and blessed e-  
 ternity, which is the Garland  
 we all runne for, the crown we  
 all fight for.

All our watching, and fa-  
 sting

Gen. 32  
29.

king, & praying is like Jacobs  
driving with the Angell, O  
blessed vs Lord.

6 Euerything doth in na-  
ture require a perfection. the  
heauens which are in continu-  
all motion, the Angels which  
are ascending and descending,  
are sayd not to haue their full  
perfection, but especially man  
in this troublesome motion,  
vntill he come to the accomplish-  
ment of all his hope. If to see  
the state of blessednesse bee no  
small ioy, then what will the  
fruition thereof bee, where saith  
hath no more place, because we  
behold that which we beleued,  
where hope ceaseth, because we  
possesse that we before hoped.

If the Apostle of whome  
mention is before made, taken  
hope into the thirde heauen,  
(and is thought to haue seene  
part of this blessednesse) could  
not expresse the excellency ther-  
of being so high a subiect, the  
more hee did consider it, the  
more

more hee seemed to wonder at it, yet thus much he could say, that eye had not seene, eare had not heard, the heart of man could not conceiue the things that **G D** had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

I. Co. 2. 9.

7 **To** lift vp our eyes towards those glittering beames of Gods glozy, where the sharpest Eagle may be dazeled. to wade into the depth of his excellency, wherein a Cammell may be plunged, the short reach of humane reason may rather moue vs to crie with the Apostle. O altitudo **D** the depth of the loue and bounty and mercy of God

They that come vnto the main Ocean, find water enough if they come by millions to take handfals of it, bee there a multitude



Apoc. 7. 9.

*Lact. lib 6  
de diuin.  
gram.*

tude, which no tongue can number. God hath Crownes for their heads and palmes for their hands, when they shall follow the Lamb: wheresoeuer hee goeth when they shall rest vpon Mount Sion, when they shall sit with him, and raigne with him.

8 If you aske saith Lactantius, why **G O D** created the world, it was for no other cause, but that man should be created, if you demaunde why man was created, it was because hee should worshipping his Creator, if you aske why hee should worshipping his **C**reator, it was for no other cause, but that hee should be rewarded by him: Lorde, what was man, that thou diddest so respect him?

These are the bowels of **G**ods mercy, who had no other cause of his mercy but his mercy, no other end, but his owne glory, and our good which

which is called πολὺς μισθός  
his most great & ample reward  
wherein there is no end of his  
goodnesse, no number of his  
mercies, no measure of his  
wisdome no depth of his boun-  
tie: So God doeth deale like  
God himselfe. The value of  
which glorie is apparant in  
this, in that it cost the pre-  
cious death of the Sonne of  
God.

Si tanta in terris moraretur fi-  
des, quanta merces expectatur  
in coelis. If there were so great  
faith in earth, as there is re-  
ward looked for in heauen (saith  
Tertullian) mercifull Lord,  
what leue should wee haue to  
the life to come?

*Tertul. de  
Habitu-  
lie.*

9 Pharaos was content, at  
last the people should goe to  
doe sacrifice, but they must  
leauē their heardees of Cartell  
behinde. No, Moses will not  
leauē a hooffe in Egypt: all  
our desires must goe with vs,  
in beleauing that high rewarde  
of

*Ex. 10. 24.*

of blessednes so farre aboue all humane desert, that is, or may be.

*De benefici-  
cys lib. 2.*

10 Seneca writeth, that Alexander the Great, giuing a poore man two Talents, the man was so astonished with the greatnesse of the gift, as hee answered the King: Most Princely Sir. I am not wor-  
thie to receiue so much, to whome Alexander replied, I do not respect good man, what thou art meete to receiue, but what becommes me so great a Potentate for to giue. **G D D** doth not so much regard what wee most vnworthy creatures are worthy to receiue, as what becommeth him, the God of all mercie and magnificence, to be-  
stow and giue.

Mat. 6. 23.

Mat. 25.  
34.

Herod promised much, when hee promised halfe his King-  
dome: but Christ, when hee giues, wee finde him giuing a whole Kingdome: Venite be-  
nedicti patris mei, accipite regnum

regnum. Come ye blessed of my Father, receiue the Kingdome: Nay, Regnum paratum vobis, The Kingdome prepared for you. Seeing Christ hath prepared heauen for vs, for the loue of God let vs prepare our selues to heauen.

Men are sometimes liberall in promising, but more nigardly in performing. With God it is not so. Againe, amongst men the elder, or one onely doth inherite: but with God all sonnes are heires, all heires inherite: and the inheritance too is a heavenly Kingdome to raigne, to reioyce euer.

Rom.8.17

The meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds: nay, to say with the Prophet, Like as the Hart desireth the water streames so is my soule a thirist for God, Oh, when shall I enter those  
G courts

Psal.42.1

Sutton, C.



courts of ioy?

πολυτε-  
λής ατόν  
ἀνάλωμα  
χρόνος.

Mat. 13.

44.

Nu. 32. 3.

11 Demetrius Phalereus hearing the Philosophers dispute about the immortality of the soule, watched man that I am (quoth he) who haue so long liued in the perishing delights of this corruptible body. We know not what we loose, when we loose opportunity of seeking, and buying that precious pearle, for which the prudent husbandman should sell all that he hath.

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were come to their entrance into the land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Jordan, because it was a place meet for their houses of Castell, which they more respected then their passage into the holy land. Brethere not same in the worlde,

would, not farre vnlike these  
children of Reuben and Gad,  
who desire to make their stay  
here and would goe no farther,  
for that they esteeme the pleasures  
and profits of a life tempo-  
rall, more then they doe the  
incomprehensible ioyes in that  
life eternall?

Not vnlike those ghests, who  
being invited to a great supper,  
feed so long vppon courser di-  
shes, that when they come to  
the banquet, they haue no ap-  
petite, they are so satisfied  
with earthly thinge, that when  
they should come to the best, or  
desire of heauenly, they haue no  
desire at all or as men lead cap-  
tine into a forraign land from  
their infancy doe not only for-  
get their naturall language, but  
euen a desire of returning  
home.

But for the true Israelites,  
all is wearines, vntill they come  
into the land of rest. wheras in  
other things (saith Cyprian)

Cap. 51100 LEARNE

*Capitulum  
vult.*

we are wont to blame it, yet in  
the respectation of so great a good  
we may commend impatience.  
For some (saith David) that  
my pilgrimage is prolonged. S.  
Athen bottles of certain beasts  
that are so patient of thirst that  
being many pables, yet they  
will never drinke of any, till  
they come to a fountain that is  
clear & sure, the faithful have  
this property they stay the sa-  
tisfying of their desires till they  
come to the true fountain where  
we are pac & refreshed. curamus  
dum situramur. we still are hun-  
gry until we come to bee satis-  
fied to our desire.

In things that are or-  
dained unto an end the rule and  
measure of all actions is taken  
from the same, which end is first  
in the intention, and last in the  
execution: thus saith Aristotle  
Mouet agentem, the end em-  
proues the agent. & how if blis-  
sedness be mans end, then is it  
the mark we shoulde, and the  
scope.

*Art. 2. 1. 1.*

scape of all our enterprises what  
soever. Every thing is requi-  
red for blessednes, and onely  
blessednes for it selfe.

Jacobs seaven years service  
seemed but light, in regard of  
Rachel, for whom he served  
the labour and travell, not  
of seaven yeares, but of all the  
yeares of our life is nothing in  
respect of Rachel the fairer, the  
happier state to come.

Ge. 29. 28.

+ And this doth answer  
the prophane Scholl, and  
muzz with the objection of  
Iobs friends, What good hath  
thy righteousness brought thee?  
Dost thou wouldst not blush to  
live in the time of the Prophet  
Malachie, What profite is there  
in serving God?

Mal. 2. 20.

The most happy reward in  
the life to come, doth strike  
them all dumbe, this bury all  
glance in the life present, may  
make them amazed, Doe but  
me me (saith the Lord) If I  
will not powre out a blessing v-



pon you.

The Prophet David sheweth that men reioyce when their wine and corn and oyle encrease, but Lord saith he, lift thou vp the light of thy countenance as if there were greater reioysing in this, then in any other blessings whatsoever.

15 This blessing say the ancient Fathers, is both via and patriæ, that is of the way, and of the Country. That which God giueth in the way, is spoken of by the same Prophet David in the first Psalm, where mentioning the state of him that walketh not in the counsell of the ungodly, hee shall be blessed (saith the Prophet) and how? Looke whatsoever hee doth, it shall prosper. So saith he of the man that feareth God he shall be blessed, and wherein? For hee shall see his childrens children & peace vpon Israel.

16 The worlds manner is the

*Cyrl. de  
fide ad  
Reg.*

*Hil. de Gm.  
par. & fil.*

Psa. 1. 6

Psal. 128.

the Jewes manner, who were wont to bring the best Wine first, Christ he obserues his olde manner, and keepes the best vntill the last.

Ioh. 2. 10.

It is said of Isidore, that being at a banquet, and there beholding a great signe of Gods bountie towards the sonnes of men, suddainly he breakes out into abundance of teares, being demanded the cause, for that (quoth he) I here feed on earth ly creatures, that am created to liue with Angels.

17 To conclude worthily hath Aristotle said, there is nothing moze becoming the excellency of mans nature then contemplation. God hath set the earth vnder our feet, & therfore it should not be too much esteemed. The world it selfe is of a round figure, but the heart of man is triangulare, and so comprehends moze then the world. Our bodies walke on earth, but our soules should

Esa. 38.9

be in heauen, by our heauenly desires: & we should frame our affections in forme of a ship that is close downward but open by ward, in a hearty desire of a superior condition: the remembrance whereof is like the message of the angel Gabriel which brought tidings of great joy, which may make the faithful answer with Ezechias, and say: The word of God is good, let there be peace, & that to peace eternall. The Philosophers tell vs, that aboue the highest sphere there is nothing subject to alteration, peace will come, happines will come.

Aug. m. 11.  
9th. cap.

Pf. 84. 13.

In the meane time, sayeth Saint Austen, Let my minde muse of it let my tongue mention it, let my heart loue it, and my whole soule neuer cease to hunger & thirst after it. O Lord God of hostes, blessed is he that putteth his trust in thee.

The

XXXXXXXXXXXX

CHAP. VI.

That we need not feare Death,  
much lesse to meditate there-  
of.



When Moyses saw  
his rod turned in  
to a Serpent, it  
did at first some-  
what affright him  
for he began to step from it, but  
when God commanded him  
to take holde thereof, he  
found afterward by many ef-  
fects, it did him and the people  
of God much good. At first sight  
Death doth fray our naturall  
weakenesse, and we beginne to  
shinke from it, but hauing con-  
fidence in God, who hath wil-  
led vs not to feare, we find it a  
meane to diuide the waters of  
many tribulations, to make vs  
a passage from the wildernesse  
of

Ex.4.3.

Sutton, C.



of this world vnto a beter land  
of rest.

2.Reg. 8.

2 It is strange wee should  
make so nice of our selues, as re-  
count it a death to meditate of  
Death. Nay to esteeme the be-  
ry remembrance thereof, as A-  
hab did the presenc of the Pro-  
phet Elias, to be troublesome  
vnto vs: whereas Death is  
so far from hurting them, who  
put their trust in God, as they  
shall rather find it a gentle guid  
to bring them home to their  
owne City, where they would  
be, there to remaine and abide  
for ever.

A good mans care is (sayth  
one) Non quam diu, sed quam  
bene viuatur, nō quando, sed qua-  
liter moriatur, Not how long  
he liues, but how wel, not when  
he dies, but in what good sort,  
how soone so ener.

The euil are sorry that time pas-  
seth away so fast, the good desire  
to be where time passeth not at  
all. The matter was once  
disputed

disputed before Leo, by two Philosophers about dying and rising againe, for him that held, we neede not care for eyther: this mans opinion, saide L. o., is the merrier, but surely the other is the truer.

3 That which we call life, is a kinde of death, because it makes vs to die: but that which wee count death is in the sequelle a very birth day of life. for that, indeede makes vs to liue. There is a death which some call mortall, sinne, and this is the death of the soule, which death indeede we should all feare. There is also a moderate feare of the other death, which is profitable to withdraue vs from the allurements of euil. But so to feare it as if it were the vtter ruine and ouerthrow of all our being, we neede not, we ought not.

4 When Saint Paul spake of an vnconquerable faith, which was his stay, and the stay

2. Co. 5. 1.

stay of all them, whose hope was in Christ, Wee (saith he) know that if this earthly house of our tabernacle be destroyed, we have a building, not made with hands, but given of God eternall in the heavens: As if he would tell the persecutors of his time, that miseries for a moment could not dismay them: the perishing of the outward man could not daunt them: no present death could discourage them, for they knew their habitation was in heaven, and themselves incorporated Citizens into that Jerusalem which is above, Well they might kill their bodies, but to kill in them the faith of the Lord Jesus, all the torments of the world could not

§ A heathen man could say, Degeneres animos timor arguit: this abject feare is farre different from a generous offspring. He that fears death saith Plato, is either φιλοσωματος

Plain  
Phad.

φιλοχρήματος, ἢ φιλοτίμος,  
a lover of the body of riches, or  
at least of honour, without all  
doubt a Philosopher or lover  
of wisdom he is not. But  
Salomon saith, The iust man is  
as a Lion of whom the Natu-  
ralist writeth, that he is of such  
courage, as being fiercely pur-  
sued, he will neuer once al-  
ter his gate, though he die for  
it.

With what constancie an-  
swered, the second of these se-  
uen brethren, who all yielded  
by manfully themselves to tor-  
ment for the maintenance of  
the law of God? Thou O king  
takest these our liues from vs,  
but the God of Heauen shall  
raise vs vp in the resurrection of  
euerlasting life. The Philoso-  
pher might say πάντων των δει-  
νων φοβερότατον, that is, of  
things terrible, none more then  
Death. But it is otherwise  
with Christians. Tertullian

tolde

2. Mac. 7. 5

Arist. Eth.  
lib. 3.

cutton, v.



*Ter. in  
Apo.*

told the persecutors of his time, that their crueltie did but open a doore to **G O D** distressed people. Whereby they might enter the sooner into a state of glory, and therefore Death was acceptable to them.

*Psal. 40. 9.*

*Hier. de  
Vit. Hil.*

6 Why should I feare (saith the Prophet) in the euill day? As if Dauid sawe no cause of dreading death, howsoeuer nature may beginne to tremble at the mention thereof. Hilarion could not but wonder his soule should be so loath to depart after he had serued **G O D**, and **G O D** hit so many yeares. Consider death as in it selfe, and so naturally we feare it. consider death as a meane to bring vs vnto **Christ**, willingly we may embrace it: if we feare death, let vs seeke out the cause of this feare: are our sinns the cause, let vs repent vs of them: is the loue of this world the cause, let vs forsake this loue: is it for want,

want of faith: for sure we are  
perpusillæ fidei, but of little  
fait, Let vs say with him, we  
beleue. Lord help our vnbeleef

7 When Iacob saw the Cha-  
riots of Egypt, and thereby  
perceiued his sonne Ioseph was  
aliue, his fainting spirites reui-  
ued saying, I will go see him be-  
fore I die. When faith dooth  
bring vs many testimonies that  
our Ioseph liueth, the Christian  
man may recomfort himselfe in  
time of distresse. & say, Moriar  
vt videam. In the name of God  
to see him let mee die. Perad-  
venture it holds in this, sayth  
S Austen, Non videbit me ho-  
mo & viuet. Man shall not see  
me and liue, well to see thee, let  
mee die Lord.

8 Now for these corruptible  
bodics, they take no damage  
at all by Death. It is no  
harme to the seede, though it  
hath for the time a litle earth  
harrowed or raked ouer it, it  
shall spring againe and flourish

and.

Ge. 25. 48.

1. Cor. 15.  
24.

Nū. 17. 8.  
Ion. 1. 10.  
Psa. 90. 3.  
Iob. 29. 23  
Eze. 37. 7.

and bring forth fruit in due season: And no hurt is it to these our bodies to be cast into the ground: Being sown in weakenesse, they shall rise again in power, being sown naturall bodies, they rise againe bodies spirituall, being sown in dishonour, they rise againe in glorie.

9 The keeping Greene of Noahs Olive tree vnder the flood, the budding againe of Aarons rod, the deliuerance of Ionas from the depth of the Sea, the voyce that calleth, Come againe yee children of men: the hope of Iob, that he should see G D with no other, but with the selfe same eyes. The Prophecie of Ezechiel vnto the drie bones that should come, Os ad Os, Bone to bone. may stirre vpp in vs a ioyfull hope, and cheare our penitent soules against all the feares and terrors of Death. But the resurrection of our  
Saints

Saint our Christ is the comfort of all comfortes, vox Christi, vox Christianorum, the voice of Christ is by Christ the voice of Christians. Saith Saint Austen, Death where is thy sting? Hel where is thy victory? First he speaks as a challenger: Mors, ero mors tua, O death. I will be thy death: then as a conquerour, Mors vbi aculeus? Death where is thy sting? which interrogation assumeth an absolute negation: Now death thou hast no sting, or death thou art now no death, because I haue a resurrection to life.

And thus Christ triumphed ouer the strongest holdes of the enemye. to shew we are deliuered from hell and death, and this comfort take we by those diuine Articles of our Crede, which shew his descention, and resurrection. As Christ was the cause efficient, so was he also a figure of the resurrection. He

rising

Hos. 13. 14

1. Cor. 15.



rising, we all arise. As one  
cast into a river if the head keep  
aboue water, the whole body is  
in safety.

*Epiph. l. i.  
rom. 33*

IO Of a more powerfull  
cause there is a more powerfull  
effect Epiphanius saith, Adam  
was buried in Caluarie, where  
Christ was crucified, where the  
effect of Christs blood distilling  
from his blessed body, might  
say: Surge qui dormis, Arise  
thou that sleepest. If the  
sine of Adam, who was a li-  
uing soule, was the cause that  
death reigned ouer all. much  
more the resurrection of Christ  
who was a quickning spirite,  
shal be of power to raise vp all  
that beleue, to the hope of euer  
lasting life.

*Phil. 3. 10.*

Wherefore, what greater  
ioy then to be able to knowe  
him as the Apostle speaketh,  
*καὶ τὴν ἀνάστασιν τῆς ἀναστάσεως,*  
And the power of this resurrec-  
tion? As Christ in dying shew-  
ed that we should suffer: so  
in

in rising from death, what we should hope? To wit, that all the bones in Golgatha, shall rise, and those that sleepe in the dust of the earth, shall awake.

Wherefore though Death doe swallow vs vp, as the Whale did Ionas blind vs as the Whilistnes did Sampson, seate the Sepulchre vpon vs, as the Iewes did vpon our Lord Iesus, yet we shall come forth and breake the bands, as the birde out of the snare: The snare is broken and we are deliuered.

I They may well feare death (saith S. Ciprian, ) that haue no faith in Christ, but s. 2 those who are members of that head, who vanquished the power of hell and death. Death is to them aduantage & a gentle guide that brings them home to euerlasting rest Hence is it, that dying they are sayd to fall a sleepe. They that sleepe in Iesus, as saith the apostle they lay

Dan. 12  
Ioan. 11. 2  
43.

1. Thef. 4.  
13.

utton, v.

them down and take their rest  
and God it is that makes them  
dwell in everlasting safety.

We are not wont to feare to  
fall a sleepe, for sleepe is a re-  
freshing after wearisom labors.  
The painefull labouring man,  
after his dayes worke ended,  
sleepes often more quietly then  
Dines in his marble pallace on  
his bed of Ivory, where he trol-  
seth and tumbleth: he sleepes  
not quietly, cyther in life or  
death, and of such is that, be-  
refted, O mors quam amara, O  
death how bitter is thy remem-  
brance? What a sorrowfull day  
is this to carelesse sinners, whē  
Justice shall set such a fine vpon  
their heads as they are but  
deceyded men for ever? Having  
wearyed themselves, saith the  
Wise man, in the way of wic-  
kednesse, they shall crie out,  
What hath pride profited vs or  
the pompe of riches brought vs,  
after all our thr, we are neuer  
the neare, Non mors vt malum,  
fed

Wis. 5. 8

led post mortem ad poenas, hoc malum **Death** is not evil but after death to go to punishment that is evil.

12 Surely, this barren and light land of worldly delights after all our drudgery yeeldes no other but a crop of Care, trouble, feare and vexation of mind, whereas those that haue laboured in the vineyard, and haue been often in watching, in fasting often passed many sleepleffe nights, and restlesse dayes doe rest from their labours, and fall a sleepe to rise againe with their bodies, when the Sonne of righteousness shall appeare in euermoring glozy. Of these the Apostle sayth, I would not haue you sorrow, as me without hope, for those that are a sleepe. How acceptable therefore may death be, when in dying we sleepe, and in sleeping we rest from all the troubles of a toyle some life to liue in ioy, to rest for euer.

13 Again

1. Cor. II.

Sutton, C.



*Chrysost.  
Homil. 10  
in Math. 1*

Gen. 2. 7.

*Cæ. li. 6. de  
Bel. Gal.*

13 I gaine. whereas death is a tribute. we must all pay homage: Fiat voluntarium quod futurum est necessarium, & offeramus Deo pro munere quod pro debito tenemur reddere, let vs make that voluntary which is necessary, and pærlde it to God as a gift. which we stād bound to pay as a due debt. Had we no farther hope then onely to attaine a state temporall, wee might feare indeede because when wee die, all our happynesse shall die with vs: but when God made man of the dust of the ground, God breathed into him the breath of life, and man was made a liuing soule, therefore not a dying soule.

14 Cæsar writeth, that the bare opinion of the Druides (who taught that the soules had a continuance after the separation from those bodies) made many of their followers hardy in great attempts, and abated in

in most, the feare of death. Cyrus himselfe could say vnto his Childzen when he was ready to die: Thinke not (deare children) that I shal be no where, or nothing.

If a bare supposall of a future Being, could so much auaille against the feare of death, what dooth faith effect which doth warrant vs by good evidence: the testator is dead, the assurance is good in law to set vs in peaceable possession of an inheritance to come, so surely confirmed: O happy Christians, that haue so good hope of happinesse: Thy dead men shall arise, with my body, awake and sing ye that dwell in the dust.

Isa. 26. 19.

15 If Abraham the faithfull Patriarke left his owne countrey and kindred at the commandement of Almighty God, and went into a strange land, how willingly should we leaue this countrey, wherein we are onely strangers, and go where wee

Gen. 12. 4

Sutton, C.

We haue our o<sup>ne</sup> home and a-  
bode for euer.

*Possidon.  
in vit.  
August.*

Luc. 2. 21.

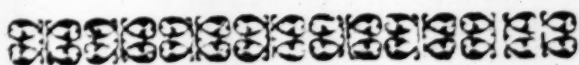
Phi. 1. 29.

Ro. 8. 35.

This was the resolution of  
Saint Ambrose, who net-  
ther leathed life, nor feared  
to die, because, saith he we haue  
a good Lord. This was the  
faith of Simeon, who hauing  
sene Christ, prayed to departe  
in peace. This was Saint Pauls  
gaine. When he said, To die is to  
me aduantage, because this pas-  
sage was a dissolution, and this  
dissolution was to be freedde  
from the prison of the bodie,  
and this freeing from the bo-  
dy, was to be at libertie with  
Christ: Seeing therefore that  
death it selfe, being duly con-  
sidered, should nothing at all dis-  
may vs, then much lesse may  
the onely meditation thereof.  
The more we meditate of death  
the lesse we feare it. the lesse we  
feare it. the more saith haue we.  
What shall separate vs from the  
loue of God, that is in Christ? shall  
tribulation or anguish? shall  
life

life or death: Blessed be God,  
saith **S.** Peter, who hath begot-  
ten vs to a liuely hope of the re-  
surrection.

1.Pet.1.3.



## CHAP. VII.

That the afflictions of minde  
which are incident in the life  
of man, may mooue him to a  
meditation of his end.



**S**alomon, whome  
**G O D** for Wise-  
dome chose to bee  
as it were a fore-  
man of a greate  
Enquest, to make enquiry of  
the state of the world, to come  
foorth to speake for all, his  
conscience of all, hauing scene  
and experiencd the nature of  
things vnder the Sunne,  
yeeldes by his verditte of all,  
as thus, All is vanity and vexa-  
tion of minde. **T**his is in briebe  
the



Eccl. 2. 11.

the condition of all in generall,  
recorded for posterity, All is  
vanity.

2 The rich discontented in  
honours the poore languishing  
in griefe, the learned full of rest-  
lesse labours, for might not the  
learned fathers haue well saide  
as the Lampes of the Temple,  
Aliis seruiamus, nos consumimus,  
we serue other, and consume  
our selues: All of what estate  
soeuer, subiect vnto troubles  
and vexations of minde. As if  
Salomon should haue said, you  
may looke for no other, all is  
vexation, I will tell you what  
you shall finde of the worlde, de-  
light in it as long as you will,  
All is vanity.

3 Small cause had the Is-  
raelites to care for their conti-  
nuance among the Task-  
masters of Egypt, and as small  
cause haue any to desire to  
liue in this worlde, as in a wil-  
dernesse amongst many wolues  
we know Christ our Saut-  
our

Ioh 15.13

our hath tolde vs, That heeing  
in the world, we are not of the  
world, in, but not of.

Here we may not look for  
perfect rest of body, or all con-  
tentment of mind, and therfore  
to meditate of deliuerance may  
be some refreshing to the di-  
stressed soule, who may pteure  
out her complaintes, saying,  
Would to God that day might  
once shine, when I shall see  
my Redeemer: when I shall  
come where is peace, within, &  
without, when I shall appeare  
before the presence of God with  
joy, and be no more oppressed  
with griefes, disturbed with  
desires, molested with thoughts  
but liue and rest for euer. Such  
is the lot of our estate present,  
To be born, to sorrow, to die.

4 What comfort can a man  
reape, or what quiet should hee  
take where want is miserable:  
plenty is full of perill, which  
way soeuer we cast our eyes,  
we find cause of complaint, that

Eccl. 2. 2.

Psa. 88. 15

*Aug. de  
ciuit. Dei.  
li. 14. c. 25.*

we may well count laughter  
error saying, quid insanis? why  
art thou so mad? and subscribe  
to that of the Prophet, Lorde  
thy terrors haue I suffered from  
my youth vpward with a troub-  
led mind: *iustus non uiuit &  
uult, nisi eo peruenierit, & bi mors  
fallit, offends omnino non possit,*  
The iust man, sayth S. Austen,  
liues not where he would, vntill  
he come where hee cannot die,  
he deceyued, or annoyed at all,

5 Having then so little cause  
to reioyce in this life, where there  
is small occasion offered to  
make vs reioyce, where the  
mind is so inuested with cares,  
molested with griefes, vexed  
with paine, we may recount  
with our selues the happines  
of them, who after the stormes  
of this troublesom sea, haue cast  
anker in their safest roade.

6 Noah had much molestati-  
on in the old world, hee had the  
waters swelling vnder him, the  
heauens darke and gloomy ouer  
him

him: at last the Arke stayed  
 vpon the mountaine of Ara-  
 rat and then was Noah a glad  
 man: Lot was grieved amongst  
 the sinnefull Sodomites, at  
 last, God sent his Angels to  
 take him cleane away. Elias  
 mourned for a time, late vnder  
 a Juniper tree. let bp his Ashe  
 to heauen, at last came the cha-  
 riot, and then there was no  
 more Iesabel to persecute him,  
 no more false Prophets to haue  
 themselves against him. The  
 Saintes vnder the Altar may  
 for a time cry, How long Lorde  
 Iesus: after a little more suffer-  
 ing. their disgrace shall be  
 turned into gloze their mourn-  
 full teares into a gladson tri-  
 umph.

7 Why art thou so vexed, O  
 my soule, and why art thou so  
 disquieted within me? O put thy  
 trust in God. In the multitude of  
 the sorrowes (sayth the same  
 Prophet) that were in my hart,  
 thy comfortes (Lord) haue re-

freshed

freshed

Ge. 19. 7

Pf. 42. 11.



2. Cor. I.

freshed my soule. Therby shewing that as the world had a multitude of sorrows to assault his heart, so God hath a multitude of comforts to refresh his heart amidst a sea of sorrowes. As our sufferings in Christ doe abound, so our consolations also in Christ doe abound too saith S. Paul.

Ioh. 14. 6

8 Our Saviour knowing that his Apostles should have many and great discomfortes too in the worlde, promisseth to send them after his ascension hpp into heaven, another comforter, for his presence was their comfort for the time being. and afterward in their deepest prisons. they should have the holy Ghost their fellow prisoner, and howsoever the world did outwardly annoy them. yet they should inwardly have a comforter to make them reioyce in their sufferings. and after all to reioyce for ever.

S.

S. Chrysostome upon that of the Apostle, Si deus nobiscū quis contra nos, If God be on our side, who can be against vs? yea rather, saith he, quis non contra nos, Who is against vs? nay, who is not against vs, if God be with vs? But howsoever they are against vs they shal not preuaile oz long trouble vs, God is a rewarder of patience, and death the finisher of paine. We haue passed, saith the Prophet, through fire and water, not fire onely as the three children, oz water onely as the Israelites, but fire and water, all kind of aduersities, we haue passed them, and so not stayed in them, and thou hast brought vs to a place of rest, so rest will follow.

Now therefore, though the burden be heauy, yet a lightnesse is it to remember the way is not long. What saith Christ our Saviour? Behold I come quickly, and my rewarde is

Rom. 8. 31

Apo. 22.

H 4

with

12.

with me.

10 When the Apprentise calls to minde, that his yeares of covenant will now shortly expire, and that then he shall have his freedom confirmed, the remembrance hereof maketh many laboursome workes seeme more light and lesse grievous vnto him.

The poore Traueller in thinking of his Iane, goes on more cheerefully towards the end of his painefull iourney. The bondman in calling to minde the yeare of Iubile, is wont with more patience, to passe through the yeares of bondage. Now then amidst the sundry sorowes incident vnto the state of man, and our condition here, a meditation of our ende, may much mitigate if not altogether take away the greatest sorowes of all.

Pf. 32. 19.

Many are the troubles of the righteous, but the Lord deliuereth them out of all: how many  
and

and how great soeuer they are  
yet in end they shall all haue,  
for the Lord taketh eyther tro-  
bles from them, or taketh them  
from troubles.

Great are their trials, but  
saluation will one day make a-  
mendes, when they shall haue al  
teares wiped from their eyes,  
and their reward by so much  
the more ioyous, by how much  
the course of their life hath been  
griuous vnto them.

I Seeing therefore, that  
on every side we haue such by-  
gent occasion to passe the  
oapes of this wearisome Pil-  
grimage in anxiety and peni-  
tence of minde, may wee not  
thinke them thrice blessed, who  
are now landed on the shore, of  
perfect security, and deliuered  
from the burthen of so toils-  
some a labour, to bee where  
are no teares, and where there  
is no cause of teares. no trou-  
ble, for that there is no cause of  
trouble.



May wee not thinke them happy men, who are gone from a shadow of life to true life it selfe, from darknesse to light, from trouble to rest, from men to God? May we not be refreshed I say, in calling to minde that this battel will one day be at an end, and wee freed from the thzowes of all these bitter calamities?

Ap. 16. 17.

Al may we weep & mourn as Iob and Ieremie did in consideration of our entrance, into this vale of teares, and often may we muse with gladnes of the time of our departure from the same. After all sorowes and those thzeatning voyces, A voyce wil come from the throne when the vyall of the seuenth Angell shall be powred out, and will say, Factum est, Now all is done

Though God do begin with affixi te, I haue afflicted thee, he will surely end with non affligam te amplius, I will afflict thee

thee no more.

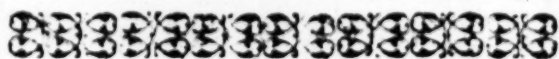
12 Consider we the state of man from the very beginning of Adam, he sides his continuall trauell in the earth, the remembrance of his felicity lost, could not but be takesome vnto him, he hath but two sons, & one is taken away by death. Abel in the flower of his age, Noah liues long, and what with his sorrowes in the world, the coming of the flood the mocking of his sonne, we finde his life more bitter then a hundred deaths, so to suffer is not our lot alone.

First, God called Abraham, *Ad tentationem fidei*, to a triall of his faith, and after, *Ad benedictionem pro fide*, to a blessing for his faith, because thou hast endured by faith, in blessing I will blesse thee saith the Lord.

Ge. 22. 17.

CHAP.

Sutton, C.



## CHAP. VI. I.

That the griefs of the body may  
also moue vs, to enter into  
this serious meditation of our  
end.

Dan. 9. 8.



Then the Pro-  
phet Daniel saw  
what was, and  
in all likelihoode  
(vntlesse God see  
to his helping  
hand in time) what still should  
be the estate of the people,  
while they were in the thral-  
dome of Babylon, he thought  
more and more of his and their  
deliuerance, and besought God  
to looke vpon the desolation of  
his people, to shewe mercy for  
his mercies sake, in ridding them  
from all.

When we see and feele what  
is, and still will bee the con-  
dition

dition of this our Babylon: griefes of body, and afflictions of minde, we may in our highest deuotion to God, call to minde the time of our dissolution, and our good deliuerie from all: Yea. we may consider, that there will come a day, when these crased bodies, subiect to seuerall infirmities, as the heade to Megrims, the Lungs to suffocations, the Ioynts to gowtres, the stronger partes themselves to conuulsions, by shrinking in of the sinewes: when these bodies, I say, which haue helpen to beare the burthen of the day, shall with the happy soule liue together and reioice together.

2 In the meane season, we may remember in all these infirmities, that of the Prophet, The Lord will not faile his people, neither will hee forsake his inheritance. Dauid knew it was Gods manner to trie his seruants, and therefore in his af-

*Orig<sup>e</sup> peri.  
archo. li. 3.*

*Psal. 94. 4.*

Sutton, C.



Ps. 124. 18

afflictions made this protestation of himselfe, and them, though al this come vpon vs, yet wil not we forsake thee.

Ge. 27. 23.

3 It is our Isaacks vse, first to feele vs by tribulation. and then to blesse vs: by these infirmities of the body. We may consider, Gods feeling. Now after we haue suffered a little, then take a blessing my sonne.

4 Though the winde blowe cold, yet doth it cleanse the good graine, though the fire burne hote, yet doth it purifie the best gold Afflictions, as they are *mañuara* so are they also *mañuara* both sufferings and instructions. For these afflictions doe often cause an utter contempt of all worldly pleasure, humblenes of mind, penitence and sorrow of heart for sinnes passed, & a more heedfulness for the time to come, so by bodily chastisements. God doth kill his and our enemies, that is, our sinnes in vs.

By this means also vnto the  
faichfull. sickness is a **P**osition,  
on, & quæ contristât & quæ nō  
contristat, in bonum mutat,  
both thinges that make them  
sorrowful & those that doe not,  
God turneth all to their good,  
saith **S.** Chrysostome.

**I**n the hundred and  
thirtieth **P**salme, the  
peoples captivity is thus men-  
tioned, Super flumina Babylo-  
nis, by the waters of Babylon  
wee sate downe and wept, in  
the verse following. As for our  
Harpes we hanged them vp, vp-  
on the trees that are there nie:  
we sate downe, a token of their  
humility and wept, a signe of  
sorrow and penitency, as for  
our Harpes wee hanged them  
vpp, which shewed they were  
now very farre from mirth &  
melody. But here wee meete  
with a question worth the as-  
king, if sinne and transgression  
were the cause that Adam had  
sorrow in the fruit of the earth,  
and

*Chrys. sup.  
ca. 50. Ge.*

*Psal. 137.  
1.2.*

*Aug de  
remis. pec-  
cat. cont.  
Pelagi.*

and Eue sorrow in the fruit of the wombe, nay, that death was inflicted as a punishment vpon them and theirs how is it that the punishment of sin by Christ now taken away, both sorrow and death still remaine? I will shew you, saith S. Austen, how this holdeth against the Pelagians. First, these were punishments for sinners but now they are Exercitia fidelium, exercises of beleeuers, and so were they in effect in all ages.

6 All the life of Salomon was full of prosperity, & therefore we find that Salomon did much forget God: but the whole life of Dauid had much aduersity, and therefore we see by his penitentiall Psalmes, & others that Dauid did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worse part of man saith S.

*Hier. cont.  
louis.*

S. Ierome is sometimes punished, which is the bodie, that the better parte of man, to wit the soule in the day of iudgment may be saved, so are they in the cause, effects of God lone. For though he be at times a chastening father yet a father though a launching Physitian, yet a Physitian, and therfore one that laues and that cures. We neede no more, but lay open our griefes, and let him alone with the saluing, who sees chastisements somtimes are as necessarie for the soule, as medicines are for the body, who knows better then our selues, how best to doe us good.

8 Wherefore though affliction be hard of digestion to the naturall man, though the portion be sharpe, yet it is his, whose intent is to procure health. quos amo castigo, Whome I lene I chastise, saith Christ vnto his, whose loue in chastening we may not refuse. Saint Chrysostome

Apo. 3. 19



some could say, Magna tentatio non tentari. A great temptation is it, not to be tempted at all.

Iob 1.8.

Iam. 5. 11.

9 Iob was a righteous man, by the testimony of him, whose testimony was most true, What sayest thou to my servant Iob, an upright & iust man, one that feared God? The next newes we heare of him, Iob is afflicted in body, from the crowne of the head to the sole of the foote. You haue hearde (saith Saint Iames) of the patience of Iob, and what end God made with him. The holy man was tempted, that when wee are tried, to teach vs what wee should doe.

10 S. Jerome hauing read the life and death of Hilarion who after he had liued religiously, died most Christianly, foulding by the booke said, wel, Hilarion it all be the champion. Whome I will follow. If S. Jerome could say, Hilarion should bee the

the champion whome I will follow, if chaste men may say, Ioseph shall be the champion whom we will follow, then may afflicted men say for true patience, Iob shall be the champion whom we will follow. Toby after the deed of mercy in burying the dead, was accepted of **G O D**. the next tidings we heare of Toby, is the holy man Toby is stricken blind, and lest Toby might surmise hee was out of the fauour of **G O D**, a reason is added, quia acceptus eras, because thou wert accepted.

11 To suffer some chastisements, we may be content. for respecting our sinnes, **G O D** by these afflictions doth lay vpon vs a soft hand. Hester said, Peccauimus contra Dominum, ideo punit nos. We haue sinned against the Lord, therefore a punishment is come vpon vs: so these bodily infirmities we may impute them to our sinnes: So Daniel in his prayer, we haue

Tob. 2. 10.

Hest. 4.

Da. 9. 20.

haue sinned against thee, and are made a reproach to all that are round about vs.

It was an ancient Fathers prayer, Domine hic vre, hic seca vt in posterum sanes, Lord here seare & cut me, that thou maiest heale me for the time to come: Better to suffer here then hereafter. Non respicias (saith Chrysostome) quod via est aspera, sed quo ducit? Respect not so much that the way is painful, as that the end thereof is pleasant.

*Chry. hom.  
7. Epist. ad  
Heb.*

1. When S. Iohn asked the Angell what they were that appeared in long white garments, with Palmes in their hands, the Angell answered, These are those that came out of many tribulations in the worlde. So shewe after the stopmes of a troublesome life, they beare Palmes, and weare crownes in token of everlasting Triumph.

*Apo. 7. 14.*

3. There is a threefold consideration, that may moue in vs  
mat-

matter of Meditation to this effect. The first, quid fuimus, what we once were, The second, quid sumus, what we now are: The third, quid erimus, what after a short space we shalbe. what we once were, is shewed by that of Esdras, O Adam (saith he) what hast thou done? When Adam fell, we all fell: If the estate of man had bene without sinne, mans estate had bene as the Angels in heauen, saith S. Austen, sine morte media immortalitatem consequuta it had attained immortality wout passing by death.

Salomon in his princely seate was cloathed in great royalty, & yet Salomon in all his royalty, was not clothed like the lillies of the field. But neyther Salomon in all his royalty, nor the Lillies of the field were euer so clothed, as was Adam befoze he lost the cloathing of innocency, O happy Adam if Adam had considered so much.

14 Where=

*I. Esd. 7.  
August de  
ciuit. Dei.  
lib. 12. c. 21*

Sutton, C.



14 Wherefoze as the people in the time of the Prophet Aggee, beholding the forme of the Temple, how farre inferiour it was vnto the former glory thereof, might well sorrow when they saw the one, & remembzed the other. In like manner, when we call to mind the state of innocency, wherein God made all things for man, and man for himselfe (in that wonderfull excellency) placed him in Paradise, a Garden of all delights, subiect neyther to griefe of body, or vexation of minde, we cannot but with some sorrow for vs, wherewith we should euer be at bitter defiance, remembring our losse by Sinne, bethinke our selues of that former felicity, and in the first place, quid fuimus, what we once were.

15 For the second consideration, quid sumus, what we now are, euen sojourners in this vale of teares, exiles from  
our

our native home, where troubles come like Iobs messengers, no sooner one hath told his tale, but another steps in, to say as much, where men are beset with crosses and calamities round about, the feeling whereof may moue vs to breake scorth into that desire of the Apostle, Who shall deliuer vs from these bodies of death?

Rom.7.24

16 Cato the wise, a Heathen man could tell his Schollers, that were he offered to be yong againe, he would in no case accept of such an offer: so wert some counted he the condition of his estate present.

17 For that future state quid erimus, what we shall be, when these diuillie bodies shall be chaunged, and made like the glorious bodie of the Sonne of God, of which bodies God in mercy saith, as sometimes vnto Abraham, for Ismael, I will blesse him also: so of these bodies in their resurrection, though

Phil.3.21.

though as Ismael. they are not  
so free borne as Isaac the  
Soule, yet shall they haue a  
blessing too.

Pro. 16. 42

18 A Christian remem=  
brance hereof dooth make vs  
desire with a longing perfection  
elsewhere. Hope (saith Sa=  
lomon) that is deferred, doth af=  
flict the minde.

In the meane season, con=  
sidering that Nihil iucundum,  
nisi in iucundo illo loco. No=  
thing is indeede topfall, but in  
that place of toy. It may make  
vs the more cheerefully to passe  
ouer the greatest griefes of  
body, and afflictions of minde  
whatsoever, which afflictions  
in this life, are testimonies  
of G O D S loue, but in the  
life to come, signes of his  
iustice.

19 It is the wont of fa=  
thers to holde in their owne  
Childzen, when they suffer the  
Childzen of Bondmen to goe  
loosely as they list: God that  
keepes

keeps an assistance for his  
after his rodde in correcting,  
he hath a staffe of stay and com-  
fort.

Psal. 23.

Wherefore wee may rec-  
ken these trials as Harbin-  
gers, to warne vs befoze hand  
of deathes comming, as testi-  
monies of Gods care ouer  
vs, as medicines to cure our  
woundes, as occasion to inure  
our patience, as motives to  
encrease our faith, as meanes  
to procure our good, and last  
of all, as Schoolemasters to-  
wardes oure ende, to teach vs  
this Lesson of Learning to  
Die

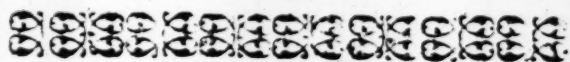
If God (saith S. Ierome) had  
promised vs all peace and quiet,  
both in this world & in the world  
to come, then our troubles here  
might amaze vs, and make vs  
doubt of our future rest: but fin-  
ding by prooffe; the manifolde  
tribuiations of this life present,  
we may expect with comfort the  
promise of the time to come.

*Hier. de  
Consol. in  
aduers.*



20 If a Heathen man could  
say, when he saw a suddaine  
shipwracke of all his worldly  
wealth, all lost in a moment :  
Well Fortune I see thy intent,  
thou wouldest haue me bee a  
Philosopher : how much more  
may the Christian man say,  
after the many and manifolde  
afflictions in minde and bodie :  
Well, I see that God woulde  
haue me euen to become religi-  
ous and to enter into a medita-  
tion of the life that is freedde of  
all : for departing this worlde  
vnto God, wee cease to  
griue, we cease to sor-  
row, we cease to  
sinne.

THE



## CHAP. IX.

How much it concerneth euerie one in time of health, to prepare himselfe for the day of his dissolution.



Sing that our good or bad estate in the life to come, depends much vpon the quality or condition of the life present: for where the tree falleth, there it lieth and our passage in order, is from the life of grace vnto the life of glory: they see, but little, that perceiue not how greatly it concerneth euery Christian in time of best health, while hee hath yet day before him, to set forward in a prouident course, that so in the coole of the Evening. hee may arriue at  
 32 the

Ecc. 11. 3.

Sutton, C.

the port of euermoring rest. To  
bee alwayes fearefull, alwayes  
watchfull, alwayes heedfull.

Salomon tels vs the Ant by  
instinct of nature, remembers  
it will not be alwayes summer:  
Ieremie tels vs, the Crane &  
the Storke thinke of another  
season to come wee may goe to  
schoole to these silly creatures.

If we remember Dauids bles-  
sed man, he is resembled vnto a  
tree that brings forth fruit in  
tempore suo. The fruite which  
the careless sinner bringeth  
forth is often in tempore non  
suo, while he presumes to strike  
in w<sup>th</sup> God in his last extremities  
It is far better to enter in while  
the gate is open then to knocke  
in vaine when the gate is shut,  
to seeke the Lord when hee may  
be found, then to be founde of  
him vnprouided, when wee  
would not be sought. The ship  
would be mended in the haue,  
not in the tempestuous sea. The  
breach would be repaired in  
time

time of peace. and not in hote skirmishes of warre. In time a care would haue had of our estate for a time to come.

2 The dayes of man are but short, his time vncertaine, that little moment wee haue, to provide for a state of all continuance, and gain eternity in, is run ouer before we are aware: Gods mercy in giuing vs time and grace, passeth along as a pleasant riuer, if we stoppe the course thereof, by our continuance in sinne, it will arise high and turne into iustice, beare downe by force, and ouerthrow our surest repose in the world.

3 That which once and neuer but once is done, should be aduisedly begun, carefully prosecuted, and most seriously laboured with all industry vnto the end: we sleepe with our cause & we rise with our cause, as S Austen speaketh.

It is the counsell of the holy Ghost: Do good while yee haue



Gal. 6. 10.

Mat. 5. 25.

Mat. 25. 8.

Lac. lib. 6.

Ps. 34. 22.

Iob. 21. 13

1. Cor. 9.  
25.

haue time. The place of making attonement with our aduersary is while we are in the way: No preparing oyle in our lampes, no intying with the Budegi oome: no running no crowning. For a sure rule is it with God, Doe well and haue well. Live the life of the righteous, and die the death of the righteous.

5 If any aske (sayth Lactantius) whether death bee good or euill, my answer is, I looke vnto the condition of the life precedent, which if it bee passed ouer in vertue. O well is thee, and happy shalt thou be, if otherwise the case is altered, Mors peccatorum pessima. the death of sinners is worst of all: For why? they passe ouer their dayes, saith Iob in great tollity, and sodainly fall into a sea of miseries.

Because wee know not the day, wee should watch euery day, because we know not the  
houre

state, he would watch every  
hoare. We see that in mat-  
ters of waight, foresight and  
deliberation is want to bring  
them better to passe. Those  
that runne for a corruptible  
crown saith the Apostle, abstain  
from all things, but we for an  
incorruptible. The husband-  
man will take his season, the  
Souldier will watch his fittest  
time to assault the enemies, eu-  
erie one will cast the best way  
to compass the businesse hee  
hath in hand: and shall the  
Christian man bee altogether  
carelesse and negligent in pre-  
paring himselfe for his depar-  
ture? God forbid. Should  
he not turne to God? But  
when the fauor of God is tur-  
ned from him, should he put off  
a matter of so great waight, as  
his conuersion is. vntill the last  
extremities: it is no safe course  
so to doe: when the infirmities  
of bodie in the Patient, and  
griefes of minde make him in-

fitte for so needefull a charge, he hath at these times to dispose. When by reason of paine he is neither for the most parte willing, nor able to order aright his conuersion to **GOD**, then and not before, to thinke of the welfare of his soule. Is this well? No certainly: It is the wisemans wise counsell, Ante languorem adhibe medicinam: ante iudiciū interroga teipsum: **Before thy languishing grieke, consult of the medicine, before iudgement, examine thy selfe.** Abigail shewd her selfe a prouident woman, who went before and pacified Dauids wrath, and so prouented imminent dangers.

Psal. 33. 6.

6 **The Prophet Dauid expressing the prouident care and carefull prouidence of an holy man saith. Orabit ad te in tempore opportuno. He shall pray vnto thee in a time conuenient, or remember thee O Lorde in a time when thou maist be found**  
The

The carelesse seruant that said in his heart, the Master doth deferre his coming, the master of that seruant shall come in a time he thinketh not, and giue him his portion where shalbe weeping and gnashing of teeth: for if they are happy, whom he shall finde so doing, then what are they whome he shall finde not so doing? happy are those seruants who attend his returne, these are those that sometimes looke forth, as as Abraham at the entrance of the Tents these are those who haue their loines girt, their lampes burning, oyle readie: these are those that waite with the wise Virgines for the Bridegrooms return: these are those whome their Lord shall finde sic facientes, so doing and therefore make them rulers ouer much, Take them by the handes, and bring them to the participation of euerlasting ioy.



*Vener.  
Bed. in  
Lis.*

To conclude, these are those who are ever ready (saith Beda) whether the great Lord knocke or come, Pulsat, cum per ægritudines ostendit mortem vicinam; venit, cum adiudicium apparet, hee knocketh when by sicknesses he sheweth death is neare. hee comes when hee appears to pronounce iudgement.

7 ¶ That men would with carefulnesse prepare themselves in time, while they are their owne men, they shall one day finde the benefitee of this carefulnesse.

8 ¶ To him that passeth through darke places, one light carried before him will do more good then many that are brought after. For him that undertaketh a long iourney, aduise before hand will stand him in stead.

For this spirituall voyage, the bow of the Prophet should be the hope and resolution of euery particular man, by the  
affi-

assistance of Gods grace , Dixi  
custodiam vias meas , I said I  
will take heed vnto my waies.

A religious preparation in  
time would bee much more good  
then they are aware , happy  
are they that seeke the Lord  
while he may be found , for there  
will come a Non noui vos , I  
know you not , for them that  
come to buy , when the market  
is done.

Christ went for the men of  
Jerusalem which would not  
weepe for themselves . and all  
was because they knew not the  
things that did belong vnto  
their peace in die sua in that day  
of theirs.

Antiochus after his many  
injuries offered vnto the people  
of the Jewes , and vnto the  
Temple of God it selfe , taking  
sacrilegiously from thence the  
ornaments appointed for Gods  
service , when the Lord called  
him to answer the cause of his  
owne contumacie , hee could then

will

Lu. 19. 41.

1. Mach. 6  
12. 13.

With he had neuer medled with  
sacred goods. onely consecrated  
ad pios vsus to the Church, to  
godly vles.

When Pharao saw the Sea  
ready to swallow him, he could  
then no doubt be soze that euer  
he had wronged poore innocents,  
and oppressed Gods owne por-  
tion. When sleepe is gone from  
their eyes, when rather ex-  
remitie of griefe, then true sorrow  
doeth rake out a little sicke re-  
pentance from the most care-  
lesse: when rest is departed  
from their tossed beds, then ma-  
ny may wish, that they had  
suffered lesse oppression, that they  
had fasted often with the Apo-  
stle, prayed with Daniel, wept  
with Mary Magdalen, liued in  
meane estate, and so haue feared  
God, rather then to haue en-  
ioyed the pleasures of Sinne for  
a season, which they finde to  
be full of bitterness at the  
last. These things should bee  
considered in time, and here is  
the

2. Cor. 11.  
17.

Da. 9. 21.

Lu. 7. 18.

the time.

10 They shall seeke me (saith Wisedome, speaking of negligent sinners) but they shall not finde me, and why? because they seeke when it is too late. The foolish Virgins may call. Lord, Lord, But when the Bridegroome is past, and that milde countenance of Chriſt turned a way, the wofull plight of these Virgins shall be such, as it were enough to breake their heartes with sorrowe, if it were possible for their heartes to breake.

Are not the pleasures of sin deare pleasures? Had we not neede then in a case of such importance, to stand euermore ready by a serious preparation for our ende, To hold vs fast in the feare of God, and to wax old therein, as Syrach counsel-  
leth vs?

11 Moreover, this our continuance here is certaine in vncertaintie, therefore, saith one,  
Nobis

Pro.1.18.

Mat.25.  
11,12.

Eccl.2.6.



*Eus. Emis.  
Homs, ad  
Roma.*

Nobis certam solitudinem imponat incerta conditio, **Let our vncertaine condition put into vs a certaine carefulness of our estate to come. If in any thing that care of the Prophet is to be remembred, who would not suffer his eyes to sleepe, no his eye-liddes to slumber: it would surely in this of all other be remembred.**

Who would passe a day in sinfull securitie? Who would lay him downe in that state of life, wherein he would be loath to be gone and leaue this **T**abernacle? Do not many meete with death, and are they not often surpris'd at places of greatest triumph. Where men are wont to think of nothing lesse? **H**ow merry and in short time mourned for: a Bone in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout **C**hampion, after manifest perils escaped in the midst of the hatefull enemies

mies. to peeble by so weake a meanes. whether they would or no. Isaac the Patriarke, Aaron the Priest, Dauid the Prophet, Iohas the young Prince, Israel the people, by little and little all weare away; Be the day neuer so long, at last comes euen song.

12 Many good friends of tentimes in the world, shake hands at parting, and wee see their next meeting is at heauen. Wherefore when wee keepe our solempne assemblies, wee had need keepe them religiously minded, for we know not whether wee shall euer keepe them any more. When we make our humble repentance to God, wee had need doe it sincerely indeed, it may be our last.

There is a time to seeke (sayth the Wiseman) here is the time of seeking. life is here wonne or lost, heere prouide, and be safe for euer. And be-  
cause

Eccl. 3. 6.

cause the time is short, let them that vse this world (saith the Apostle) be as though they vsed it not: This is the sure way, though narrow, this is the right gate, though straight, and it leadeth vnto life.

Sathan he is busie, because his time is short, and therfore his wrath is the fiercer: At first he assaulted the Church by violence, but now by deceit. The woman was deceiued (saith the Apostle) deceiued, and so not overcome, whereby wee may learne that our relapses into sinne, come not so much from our enemies force as from our negligence. But wee remembzring the continuance of time, should vse all diligence, and haue the greater care to prevent the subtile serpent we know not whether we shall haue so fitt a time of repentance ever hereafter.

It is said of certaine haukes in colder Countries, that they  
are

are most earnest and eager to take their prey, when the day light there, is of least continuance. Care wee not so much what shall bee after vs in the worlde. but let vs care what shall become of vs when wee are departed hence, in the worlde to come. Heare good counsell (saith S Austen) Doe that before death, which may doe thee good when thou art dead.

13 The Church doth pray, and that in most Christian manner too, that the faithfull may bee deliuered from suddaine or vnprovidid death. And surely great cause hath the sober Christian man to desire rather leisurely to yeelde himselfe to God if it shall so stand with his good pleasure, then to be taken in a moment from the societie of men. To haue a good departure out of the worlde, may bee a good mans prayer, and to close vpp the course of life

*Aug. in  
Enchirid.  
ad. Lan. de  
Dulcit.  
Quaest.*



life with a treatable dissolution  
is that faire Christian end wee  
may all begge at the handes of  
God.

Notwithstanding, when the  
mind is well prepared and eue-  
ry day resigned to his will,  
who knoweth better then our  
sclaves, how best to bring vs to  
his Kingdome. Though the  
Christian end his dayes by a  
more short riddance from these  
bodily infirmities, the suddaine-  
ness, with **G O D** helpe,  
is no prejudice vnto his fu-  
ture good, that liues euer pre-  
pared for the day of his depar-  
ture, and they are not ouertaken  
with death, how suddenly so-  
euer they are gone, that daily  
mende the time of their dissolu-  
tion.

14 We may remember that  
if wee respect our estate, and  
condition of life, we are all at  
one, and the selfe same stay,  
Considera (saith **S.** Bernard)  
non qualis sis, sed qualis fueris.

Consi-

*Ber. de con-  
sid. ad Eng  
sb. 3.*

Consider not so much what thou art, as what thou shalt be. What is become of all Adams posterity, for these many hundred yeares passed: excepting a remnant are they not all gone: must not the remnant after?

15 Moyses mentioning the age of those who lived before the flood (when as yet the daies of man were of more continuance then they are) sayth, All the dayes of Seth were nine hundred and twelue yeares, and he dyed. All the daies of Iered were nine hundred sixety and two yeares, and he dyed. All the dayes of Methushaleth, were nine hundred sixety and nine yeares and he dyed, that same & mortuus est, and he dyed. Will ere long be the clause applyable to vs all. In the meane season we read the Epitaphes of others, follow the Funerals of some deare friends, we see many, as those on whom the tower in Siloa

Gen. 5. 8.  
20. 27.

Luc. 28. 4. Siloa fell, gone in a moment :  
warnings sufficient, if war-  
nings will serue, to make vs  
liue prepared for our end

16 Carelesse men, (sayth  
one) are not vnlike dissolute  
seruitors in Princes Courtes.  
who hauing their allowance of  
light, spend them out in riot,  
and so at last are faine to goe  
to bedde darkling : prouident  
Christians haue a foresight to  
thinke of the time to come, con-  
sider this transitory state will  
haue an end, and therefore pre-  
pare for an other world, where  
they may haue a stay of perpe-  
tuitie of rest.

17 Now then to be cener in  
a readinesse for the giuing vp  
our accout to God, to liue pre-  
pared for the day of death the  
vncertainety of life, the watch-  
tines of the charge may inly  
moue vs all to be carefull in-  
deed. How much therefore it  
concerneth vs in time of health  
to prouide for another worlde,  
euery

Luc. 16. 3.

euery one doth see, we haue  
not two scules, that we may  
hazard one.

In the 23. of Leuiticus, God  
tels his people of a way of re-  
conciliation: hee that humbled  
not himselfe that day, it should  
goe euill with him whence they  
might perceiue, how that it  
should goe well with them that  
did that day humble themselves.

This life is the day of reconci-  
liation, if we now humble our  
selues, it shall by the grace of  
God go well with vs. In the  
twelfth of Exodus God willed  
his people vpon their passage  
out of Egypt to haue their  
loines girt, their staues in their  
hands, their shooes on their feet,  
that there might be no let when  
the time of their deliuey should  
come, we know not how soon  
God will send vs from this  
Egypt: Iesus Christ graunt  
we may keepe our Passouers  
with soules prepared to bee  
gone.

Who

Leuit. 23

Sutton, C.



Who so feareth the Lord (*sith*  
*the wileman*) it shall goe well  
with him at the last, and hee  
shall finde fauour in the day of  
his death.

## CHAP. X.

Wherein is shewed the manner  
of this preparing, or the state  
and condition of life, wherein  
the Christian man should  
stand prepared for death.



**T**he mean then to  
die the death of  
the righteous, is  
first to liue the life  
of the righteous.

**T**he meane to sit with Abra-  
ham, is here to walke with  
Abraham. for God hath ap-  
pointed a vertuous life to goe  
in order before the great re-  
ward of eternall life not as the  
cause, but as the consequent of  
our blessed righteousness in  
Christ our Sauour.

2 What

2 What remaineth but to frame the premises, as we would find the conclusion. To so as we would one day reape, for those that will lie soft, must make their bed th:reafter, and to live the life we hope to live, is in a generalitie here to live religiously, Si non in hac vita, non post hanc vitam, if we provide not in this life, there is no providing after this life.

*Aug. de  
cur. ger.  
pra. mort.*

3 The old Christians made the world to read in their lives that they did beleue in their heartes, and Heathen men to say, This is a good God whose servants are so good. Heathen men see and heare of the great deuotion of the olde Christians: they in effect thus reason: Surely these men are of God, these without doubt looke for a world to come. The labours, the learnings of the auncient Fathers, their Anceritie amongst men, their deuotion to God, it was the wonder of the world,

*Iust. Mart*

world The seruants of Ahaziah tel their master of the man that met them in the way, his attire his wordes. &c. Ahaziah saith it was Elias the Thesbite: Therefore then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in, euer prepared for his end.

1. Sa. 12. 3.

4 Was not that a memorable protestation of Samuel, when before his death, in the presence of all the people, he declared as thus, his integritie of life? Behold here I am, beare record of mee before the Lord and his annointed. As if hee should haue said. Giue me my *Quietus est at parting*, Whose Oxe haue I taken, to whome haue I done wrong? The peoples replie in effect was, no so God be with thee good Samuel, to whom thou art going, thou hast indeed done vs no wrong. And so with mournefull heartes they

they gaue him this good testimonie at parting.

5 **That** of **S.** Paul, when he took his farewell of the men of Ephesus, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more, I take you to record this day, I am pure from the blood of all men, I haue coueted no mans siluer or gold. **After** so good a life was not this a good farewell: **That** of Simeon a iust man one that feared God, and waited for the consolation of Israel, who embracing Christ, Prayed to depart in peace.

6 **O** good life (saith an ancient father) what a ioye art thou in time of distresse? It made the same Father neither ashamed to live any longer, because he had liued honestly, nor afraide to die, because he had a good Lord. **S**weete is the felicity of that man whose workes are iust, whose desires are in-

R                      nocent

Act. 20.  
26. 27.

Luc. 2. 19

*Poss. de  
amb.*



*Plutar. in  
Vita Per.  
Plu. in Vit  
Lysand.*

nocent.

7 Plutarch writeth of Pericles, that he neuer caused man to weare sorrowfull attire, hee was so harmlesse. And of Lysander, that he was more honored after his death, then euer he had bene in his life, he was so vertuous. But the wiseman speaking of seruants of God, who passed through the darknesse of this world with lampes in their lues, which both light themselves & others. The righteous (saith he) are had in perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore.

Ec. 44. 14.

For such is the power of vertue, as it makes men not onely honored when they are aliu, but also when they are dead, and it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names requirred and inrolled with the Saints of heauen, & their fame

cano=

canonized in the booke of life.

These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, hauing peace and tranquillity of mind when the euill are tossed, sayth the Prophet Elay as the raging waues of the sea their name per sheth saith the Wiseman, as if they neuer had beene.

Es. 57. 20.

8 Thus the innocent I fe like the watchfull seruant openeth the doore gladly, when his master knocketh, but the riotous seeketh corners, being ashamed to be seene. nay saith one, Pudet videre eum quē cōtempnissimē meminēt, he is ashamed to see him whom he remembers he hath contemned, the one is quit by a rofall proclamation, the other found guilty at the barre of his owne conscience.

9 He p wil say with the Apostle, Mors mihi lucrum, Death is to mee aduantage: must liue with the

Phil. 1.

Ale, πᾶσι συνεδίσατο ἀγαθῇ,  
 Omni bona conscientia, with  
 all good conscience, I read of  
 one who a little before his de-  
 parture from the world, spake  
 these words to them about him,  
 My good friends, I now finde it  
 true indeed, he that leaueth all  
 to follow Christ, shall haue in  
 this world Centuplum, a hun-  
 dred fold: I haue, I haue that  
 Centuplum, peace of consciēce  
 with me at parting. Thus much  
 in generall of preparing our  
 selues for the time of our disso-  
 lution.

To come nearer home, the  
 applying of himselfe to Faith,  
 Hope and Charity, is that  
 Christian estate wherein the  
 seruant of God once settled need  
 not to feare to speake with his  
 enemies at the gate.

Psa. 128. 5

Faith is the staffe, where-  
 upon wee stay both in life and  
 death, which faith tels vs, that  
 God through Christ is become  
 our welfare, By faith wee are  
 blessed.

blesſed, in the 3. to the Galathians and fourth. By faith we reioyce in tribulation, in the fiſt to the Romans and ſecond. By faith we haue acceſſe vnto God in the third to the Epheli-ans and twelfth. This is the ſhield whereby we quench the fierie darts of Satan. This is the meane whereby we reſiſt his power.

10 Nahath the Ammonite would make peace with the me of Iabeſh Gilead, but vpon condition, that he might thruſt out their right eyes. This old Ammonite our enemy would offer peace to Gods children but it is vpon condition for he would haue their right eye, or that bleſſed faith that holds the ſoule-ſauing loue of Chriſt crucified, put out but will the true Gileadites yeeld to ſuch a condition? No no for tenne thouſand worlds of riches.

11 Haue we any thing to do at the throne of God in heauen

R 3

there

Gal. 3. 4.

Rom. 5. 2.

Eph. 3. 12.

Eph. 6. 6.

1. Sam. 12

2. 3. 4.



there wee haue but two pleas  
the one of innocency, the other  
of mercy. Because wee cannot  
plead the plea of innocency.  
faith bids vs boldly plead the  
plea of mercy, and tels vs the  
iudge is reconciled.

Rom.5.1.

What shall separate vs once  
confirmed in faith from the loue  
of God in Christ Iesus? Shall  
powers or principalities? things  
present or things to come? No,  
neither life nor death.

Rom.8.8.

Luc.7.50.

12 What manner of faith  
Christ commendeth in the gos-  
pell, wee reade by that of Ma-  
ry Magdalene, who after sor-  
rowing and weeping for her  
sinnes. Christ tels her. Thy  
faith hath made thee whole as  
if he should haue said. Mary this  
weeping this repenting faith  
is faith indeed. When hee had  
sane the religious duty of the  
Samaritan, that came backe to  
give God prayse, and fell down  
at Christs feet hee sayth vnto  
himselſe, Thy faith hath made  
thee

Lu.7.50.

thee whole: as if this humble faith, this religious faith, is a saving faith: Goe in peace. The blind man that cried, Sonne of David haue mercy vpon mee, And being reprimanded, would not leaue mercy. untill he obtained mercy, Christ said to him, as to the former. Thy faith hath made thee whole, as if this praying faith of thine is a good faith. Receiue thy sight. What made many olde Saints to endure bonds and imprisonment, to be stoned, to be hewn asunder? It was faith (saith the Apostle) This was no palke faith, but firme and constant vnto the end that comforts the languishing minde, and saies if we liue, we liue vnto the Lord. Whether we liue or die, wee are the Lords.

13 To this faith is adioyned Hope, which is called by the holy Ghost the Anker of the soule. The Anker lyeth deepe, and is not seene, and

Lu. 18. 42.

He. 11. 37.

Ro. 14. 8.

- Heb. 9. 19. yet is the stay of all: So hope reacheth farre, is of thinges basene, and yet holdes all sure amidst the surging waues of a boisterous worlde: this hope maketh not ashamed, abideth with patience, reioyceth in afflictions, is as Saint Austen calleth it, the verie life of life, for why? it biddes vs goe comfortably to the throne of grace, and not to refuse the changing of these mortall bodies. That we may receiue them in a better resurrection.
- Rom. 5. 5. ioyceth in afflictions, is as Saint Austen calleth it, the verie life of life, for why? it biddes vs goe comfortably to the throne of grace, and not to refuse the changing of these mortall bodies. That we may receiue them in a better resurrection.
- Ro. 13. 25. That we may receiue them in a better resurrection.
1. The. 1. 6. That we may receiue them in a better resurrection.

14 In the third place, Charity the vnseparable companion of faith, may be considered God in the Creation did separate light from darknesse, wee may not in the state of iustification ioyne the workes of darknesse as enuying, strife, and contentions, with the light of faith which are weaved together as was the Coate of Christ, and therefore are not diuisible.

15 In the second Booke of Kings and the tenth Chapter: when Iehonadab came towards Iehu, as if he had some earnest intent to be his follower Iehu said, Is thy heart vpright with mine? He answered it is, then quoth Iehu, giue me thy hand. Our noble Iehu whom God hath set by to pull downe the power of darkenesse, sayes to all that would profes his name: As your faith vpright to mee: then giue me the operation of your hands.

16 The children of God as they shal differ from the childre of this world hereafter, so must they differ from them here by good works, which do manifest themselves by Christian charity: Christ sayes vnto his, as the Lord of the vineyard sayd vnto them in the market place, quid statis otiosi, why stand ye idle? Faith like Rachel mourning for hir childre, lamenting the defect of good works, and

It

5

faith

2. Reg. 16.  
15.

Mat. 23: 8.



Gen. 1. 12

Io. 13. 35.

*Aug. de  
spirit. &  
anima.*

Ps. 14. 7.

Ge. 4. v. 5.  
8.

such as Sara, giue me fruit of  
Hope: Moses sayth, that every  
tree brought forth fruit accord-  
ing to his kind, faith is a good  
tree, it should therefore bring  
forth fruit according to his  
kind. Our Saviour Christ  
saith to his Disciples, By this  
shall all men know you, whose  
you are, in that you loue one a-  
nother. If we haue loue faith S.  
Austin, we haue God, for God  
is loue. loue was the way wher-  
by God came to vs, & loue is the  
way wherby we goe to God.

If this loue of God decay, &  
loue of thy neighbour wil soon  
come to nothing. Dauid puts  
these together, when hee sayth,  
The foolish said in his hart, there  
is no God hee by and by adds,  
they are corrupt and become  
abominable.

17 Cain offered bad offer-  
ings, which was a token that  
the floue of God waxed colde  
in Cain, it was not long after  
that hee laid violent handes on  
Abel

Abel, which shewed that he  
lost with all the love of his  
neighbour. But O Cain (saith  
Hierome) what doest thou?  
what cause hast thou of this cru-  
ell hatred and desire of shedding  
innocent blood? *Quid commo-  
ruit frater? Quam vim intulit?*  
what hath thy brother deserued?  
what violence hath he offered?  
hath thy solitary brother displea-  
sed thee, because hee pleased  
God? thou knowest not what a  
losse thou shalt haue in the misse  
offo good a companion. But  
enuy & venomous malice where  
it once entreth, how doth it  
blind the vnderstanding, nourish  
and incense vncharitable minds  
to commit most foule and vn-  
christian attempts? Shal we lend  
enuy our will? shortly will it be-  
come our Lord.

If you will heare how La-  
mēch that was an euill man,  
sprakes, If Caine were auenged  
seuen fold, I will be auenged  
seuentie times seuen fold. Here

is

*Hier. de  
conf. in  
Aduers.*

Gen. 4. 4.

Sutton, C.

2.Sa.9.1.

is nothing but a mind set vpon  
revenge. But if you will heare  
how Dauid the man of **G O D**  
speaks, Is there any of the house  
of Saul, that I may shew mercy  
vnto them? **He speaks of loue**  
and kindnesse towards his ve-  
ry enemies, and so spake Ioseph  
when he forgave his brethzen.  
Because (saith he) I my selfe am  
vnder the hand of God.

Mat. 11.  
25.

18 All that we can, or doe  
forgive our enemies, are  
*παράπτωματα* offences or some  
small trespasses but those which

Mat. 6. 12.  
Luc. 18.  
28, 30.

God forgiveth are *ὀφειλήματα*,  
debts of great importance: we  
some few pence, he talents,  
and those ten thousand too

19 Thrasybulus a Heathen  
man, to renew amitie lost a-  
mong men, made a law *ἀμνηστιας*  
of forgetfulness of all wrongs  
and iniuries that had been offe-  
red: it is not a law of Thrasy-  
bulus, but of Christ Iesus For-  
give and it shall be forgiven you  
20 What

20 What hath heauen more glorious, then the vniõ of the Trinity? what hath the earth more heauenly then consent and vniõ? When one riuer runneth towards the Ocean, it is a good course, and goes as it should: but when it meeteth with another riuer, then they make a current indeede. When the loue of God doeth carry vs along, we goe well, but when this meeteth with the loue of our neighbours, then we set forward with a main stream: into a sea of all blessednes.

21 A special mean to encrease this double loue in the hartes of all beleevers, is a frequent participation of the holy and blessed Eucharist, which is called of some *ἁγίασμα*, that is, to say, a most necessary provision for our spirituall voyage: of this I shall speake more at large in another place, O blessed mysterie, which amongst other high and heauenly effects

is

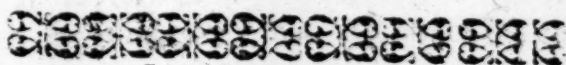


as a meane to strengthen vs in  
this great iourney, and com-  
fort vs towards the end of the  
way:

22 Thus set in our selves  
in order, we may accept of the  
time whensoeuer it shall please  
God, that brought vs into the  
worlde, to take vs from this  
our continuance in the same  
The condition of life, wherein  
we may stand prepared, requires  
our Christian practise, the hap-  
pinesse of this condition, we  
shall finde, when wee  
come vnto the state  
of all happi-  
nesse.

How





CHAP. XI.

How the Christian man should  
demeane himselfe when sick-  
nesse beginneth to grow vp-  
on him.



**H**e first & princi-  
pall thing religi-  
ously to be re-mem-  
bered in the begin-  
ning of sicknesse  
is, that the Soule doe cal her  
selfe to a serious account of  
annes passed, of the euill com-  
mitted and the good omitted:  
remembering that of the Pro-  
phet. Dixi quod confitebor  
aduersum me iniustitiam meam  
I said I will confesse against  
my selfe my own vnrighteous-  
nesse. Therefore by an auncient  
decree the sick was ex-  
torined, before sending for the  
Physician, to make first a con-  
fite

Pf. 32.9.

In decre.  
vine.

frere confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses. and surely, this decree was very respectfully had in ble. Wee will open our griefes and sores to the Physician of the body, and when wee humble our selues vnder the hand of God, we open our sinnes to the Physician of our soules, who can best apply the best Medicine. Thy mercies O Christ Iesus.

Isa. 5. 2. 3.

2 Our Saviour hauing restored to health, and cured the man that lay by the Poleside, and had ben sicke so many years, hee giues him absolution who is the sole absoluer. for all is in mercy. Beholde thou art made whole: That was for the time past, next hee addeth a caution, as a Memorandum for t<sup>h</sup>e time to come: Sinne no more, lest a worse thing come vnto thee made whole,

Isa. 5. 14.

whole, therefore sometimes a diseased creature made whole, therefore not of thy selfe whole. made whole, therefore now a sound man: Sinne no more, lest a worse thing come vnto thee. He that afflicted thee for a time, could haue helde thee longer: He that touched thee in parte could haue stricken thee in whole: He that laid this vpon thy body, hath power to lay a greater rodde vpon thee, on body and soule Sinne no more,

So by this we see, that bodily sicknesses may moue vs to crie out with the Psalmist, Pec cata iuuentutis ne memineris Domine. Lorde remember not the sinnes and offences of our youth: and say with the same prophet Ab occultis munda nos, O cleanse thou vs from our secret finnes.

3 When sickness be beginneth sharclp to touch vs, we are carefull (as I said) in seeking

Ps. 25. 6.

Sutton. C.



2. Cor. 16.  
12.

him, and sending to procure the health of the body, as Asa sought to the Physicians to heal his disease, when he should have rather sent to the Prophet to have given him some spirituall receipt for his sicke soule. The woman in the Gospel spent all that ever she had vpon the Physicians, and in the ende she was neuer the better, but once coming to Christ. He came where she might haue cure, and had indeed.

4 When the Physician hath done, then we can be content the Diuine should beginne: as if some few wordes of ghostlie counsell were enough when we see there is but one way with vs. Now, the first and chiefest care in all extremities shoulde be a penitent imploring of the helpe of God, who in this case doth oftentimes cure both body and soule, and lengthens the dayes of sorrowfull suppliants, as he did the daies of Ezechias.

first

First therefore take a good quantity of repentance, two handfule of such in the passion of Christ, put both together with a purpose by the helpe of God for to walke vpon it in holinesse of life, and apply this as a good receipte for to cure sickly soule which hath taken a dangerous forfeite in sinne.

¶ The lumps of dyed figs, (meanes ordained by God for the bodys health) haue also theyr convenient vse. The Phisician we honour but it is for necessities sake that vnnecessary manner of vsing phisick, which maketh health sick away with it a Gods name. The phisick of the Soule hath the best cordials for the penitent Patient.

That of the people in the booke of Numbers may be remembered, who being stung with the Serpents in the wilderness, hath no better mean of succour, then the looking vp to the

Esay. 38. 2

Nũ. 21. 28

the Serpent. Which Moyses as  
a meane ordained by God, set  
vpp for the procuring of their  
health. we haue no further re-  
fuge in time of need then the lif-  
ting vp of the eyes of our soules  
to beholde Christ crucified.

6 The people cryed vnto  
Moses & Aaron. but there was  
no help vntill God in mercy ap-  
pointed this miraculous mean.  
No relapse could bee found in  
the Law for the distressed  
soule, vntill God in his won-  
derfull loue rased vp a mighty  
saluation in the state of grace.  
The Serpent was lifted vpp  
on high, that all might behold  
him. so was the Sonne of  
God, that all belouers might  
receiue sauing health from him  
and by him. In the curing of  
those who were stung by the  
Serpent, it was Vide & viuere.  
looke and liue for Christs cu-  
ring it is, crede & viuere, believe  
and liue.

Nũ. 21. 9.

Ioan. 3. 14

7 This blessed meane in  
times

times of greatest extremity doth  
adde no smal comfort to the af-  
flicted. And thus the principall  
care when Acknelle beginneth,  
being an humble acknowledge-  
ment of our sinnes, which may  
moue vs to say, as Iosephs bre-  
thren, Therefore is this trouble  
come vpon vs. A hearty con-  
fession of them all, an humble  
desire with bended heares and  
knees for remission thereof, by  
him who is the hope of the di-  
stressed, the toy of the afflicted,  
the curer of the sicke, and the re-  
surrection of the dead, a willing  
mind to be deliuered from the  
bands of sinne, may make vs  
crie with the Prophet Dauid, I  
am so fast in prisō, that I cannot  
get out. And last of all a toy-  
full lifting vp of the hart to the  
throne of grace, may make vs  
willingly renounce the world,  
and resigne ouer our selues vn-  
to his diuine pleasure to whose  
appointmēt we ought with pa-  
tience meekely to submit our  
selues

Ge. 42. 21

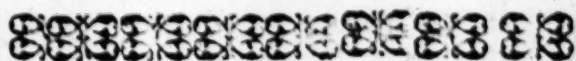
Sutton



selues. First, God sent Ionas to warne Niniue, and seeing the repentance of the people, then comes a message of mercy, these trials are as foreshawners.

8 Wee see we are in his hand who alone hath power ouer all flesh when we are in want we then know to the benefite of plenty when we are in bondage we then best perceiue the good of freedom, when we are in sickness, we most thankfully acknowledge the blessing of helth, (if we haue any thanketulnes) and may easily gather how God by lingring sickness, both in mercy stay till we make vs ready. If it shall please him to adiourne the time of this our Pilgrimage, we ought to offer a determinate purpose, as a sacrifice vpon the Altar of our heartes, to blesse him who hath euer blessed vs, to serue him truely all the dayes of our life. And thus hauing our trust in Christ crucified, wee  
make

make this resolution : If wee  
liue, we shall doe well : if wee  
die, we shall doe better.



CHAP. XII.

Howe the sicke shoulde dispose  
of worldly goods and posses-  
sions.



As comes by the  
sicke partie con-  
fessed, his soule  
religiously com-  
mended vnto God  
his desire either to  
liue or die, giuen ouer to the  
diuine prouidence : an orderly  
disposing of those temporall  
blessings which God hath here  
lent vnto his seruants, (as  
oares & sayles to bring Passen-  
gers to their long haueu) is  
very conuenient for euery Chri-  
stian in time of healt, and no-  
thing

thing ominous. as some haue  
timorously doubted. Experience  
doth shewe, that afterwarde  
wise men haue liued long,  
done full well, and serued  
G O D many yeares in the  
world.

This disposing of blessings  
tempozall, maketh vs not to die  
the more quickly, but the more  
quietly, and therefore it was  
put in practise of Abraham, whē  
he gaue the principal part of his  
goodes vnto Isaacke his sonne,  
and vnto others. Abraham gaue  
gifts or legacies: this did Da-  
uid, Tobie, and Ezechias for  
the quiet of succeeding posterity.  
they disposed of earthly pos-  
sessions, going to possesse hea-  
uenly.

2 In this disposing to be  
advised by them, whose lear-  
ning and knowledge is appro-  
ued doth much further the well  
ordering of all. We shew our  
thankfulnes vnto God, and  
charity to men, when wee  
be-

Ge. 25. 56

1. Re. 1. 25

To. 4. 20

Esay. 33. 1

become benefitall vnto others,  
remembring whose saying, it  
was: It is a blessed thing to  
giue.

Act. 20.

3 In which giuing the  
maintenance of Churches,  
Colledges, Schooles, , Hos-  
pitals, and such like godly v-  
ses shoulde (where abilitie is  
answerable) be chiefly remem-  
bered: for by these deedes of mer-  
cy, we doe not onely our selues  
acknowledge Gods goodnesse,  
but make many others, when  
we are long since dead and gon,  
blesse him in the participation of  
the same.

4 Mercifull men (saith  
the wise-man) haue honou-  
red G O D by this meanes:  
and how? The L O R D hath  
gotten great glorie by them.  
To giue vnto the poore in  
time of sicknesse is good, but  
more acceptable were it to doe  
it dayly, and in time of best  
health.

Eccl. 44. 2.  
15.

This giuing is the Shippe  
that



that will neuer strike against the rocke, but bying our Merchandise home in safetie. This giuing is the most gainesfull interest. When the mercifull shall receiue a thousand for one, and finde in another world the reward of lending vnto God: that is to say, of giuing vnto the poore: for he is their suretie, they shall not haue losses by him.

In hooarding by our riches (saith Gregorie) wee loose them, but in dispersing them abroad, we most surely keep them. To disperse them when wee can holde them no longer is not so much, though commendable: in this kind with Iob not to eat our morsels alone, but to giue our bread vnto the hungrie, nay to take from our owne plentie, to giue vnto Christes little ones, is commendable indeede. Blessed is he (saith Dauid) that considereth the poore & needy: The Lord shall visite him when he

Psal. 41. 1.

he lieth sicke vpon his bed. A cup of cold water shall one day not want a reward, not simply as a reward, but as a reward in his name, by whom all things are acceptable.

5 Where is become the large liberality of olde Benefactors towarde the poore members of Christ? is not all scarce sufficient to maintaine our excesses? The pride of the world in attire, and the maintenance thereof in laishing the needlesse superfluity in dyet, hath eaten by hospitality, and mercy towarde many hangry soules. and causeth that we haue little to leaue at our departure for the good of others. Neuer more at the Table, but neuer lesse at the doore, neuer more sumptuous in cloathing our selues, neuer lesse respect of others. Nature is content with few things, all will not serue excelle.

To be liberall in good bles, and sparing in vnnecessary expences.

princes is commendable, and so in orderly manner to dispose of these temporall benefits at the last, is rightly to leaue that which industry hath gathered, and frugality sauid

Nũ. 27. 11

In the disposing of earthly possessions, none ought to alienate auncient inheritance. God would that the right Heyres should take place, and succeed in order.

Naturall affections may not be extinguished the next in kindred or name disinheritid, the custome of place and auncestry from the fathers to the children, and the childrens children bloodated: Fathers are but Gardians for their tyme: and therefore to make spoyle is an injury offered to posterity: Reformation where wrong hath been offered, should be remedied, debts traely discharged: all which Christianlike disposition, is seemely both before God and man.

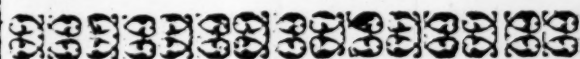
6 The forgiving of our enemies, when we can hurt them no more, is not so much, perfect charity at all times, but principally at this time becommeth Christians. The example of Steuen, praying for his persecutors, may be to vs a mirror of true charity towards all. These speciall respects obserued the Acke may in the name of God, dispose of himselfe & his as thus.

7 First with a free heart and willing mind to yield and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being, of his infinite mercy vouchsafed to redeeme him by the death and passion of his deare Sonne and our Saviour Christ Iesus, in whose onely merites, is his last repose at parting: the commending his body to Christian buriall he may proceede as Gods grace and wise aduertisement shall direct, that of



the sicke laying aside all earthly respects, as now hauing no more to doe with the things vnder the Sunne. like the valourous Captaine, who now about to take a great & weighty enterprize against forraigne enemies, leaueth the remembrance of wife and children, enely intending to his occasions in hand.

Now may the sicke bequeath with patience and contrition of heart, his soule into the hands of almighty God, humbly applying vnto his faith, the innumerable benedictions of Christes passion: and of the three things hee is then to dispose of, His body, goods and soule, let principall care be had, in commending his soule with all deuotion into the hands of Iesus Christ, that so when the time of death cometh hee may sayte forth of the haue of the flesh with consolation.



## CHAP. XIII.

How necessary it is for the sicke  
leauing all worldly thoughts  
to apply his minde to prayer,  
and some godly meditations.



**T**he disposition of  
worldely goodes,  
well and wisely  
ordered. The  
minde is at more  
quiet to consider of heauen and  
heauenly thinges, the sicke is  
more fitte to enter into the closet  
of his heart, to descend into  
himself, there to commune with  
himselfe.

At these times we haue  
no sweeter incense then our de-  
uotion, offered by prayer:  
The lifting vp of our handes  
we may make our Euening or  
latter sacrifice. Wee haue no  
better

Pf. 141. 2.

Psa. 103. 3

better Orators to pleade our  
cause, no surer Ambassadors  
to conclude our peace, then our  
humble supplications vnto him  
who healeth our sicknesses, and  
forgiveth our sinnes. Who sits  
euer in commission to heare our  
suites. and lookes that we  
should sende vpp our prayers  
that he may sende downe his  
mercy.

Iohn. 4. 14

By which meanes wee  
enter into a spiritual traffique  
with **G O D** himselfe: wee  
give a Cuppe of colde water,  
and hee returnes vs a foun-  
taine of the Water of life: we  
give him with the poore Wid-  
dow two mites, and he gives  
vs againe the whole treasure of  
the Temple The mercy of **G O D**  
(saith one) is like a vessel full  
to the very brim, if once  
his Children by the hande of  
faithfull prayer beginne to take  
of it, it doeth overflow vnto  
them.

Lu. 21. 2.

2 Moreover it is not with  
**G O D**

**G O D** as with men amongst  
whome, those who are petiti-  
ners are wont to bee trouble-  
some vnto them but with God  
the more we offer by our prayers  
vnto him, the more we are ac-  
cepted of him.

The **Ædiles** amongst the  
Romaines had euer their doores  
standing open, for all that had  
occasion of complaint, to haue  
free access vnto them. With  
God the gates of mercy are  
wide open to all poore sinners,  
that will make their prayers  
vnto him, Come and Wel-  
come.

3 Now as we should at  
other times, and vpon other  
occasions with Abraham,  
sometimes leaue our terrene  
affaires, as he left his seruants  
beneath, when hee went into  
the Mount to sacrifice to God,  
so principally in sicknesse, and  
times of distresse: then should  
wee flye vnto our surest  
A 5 stay

Gen. 22. 5



Ps. 50. 15.

stay of repose, then should we ascend into the contemplation of heavenly things, and have recourse to Gods mercy, as to a City of refuge : Call vppon mee (sayth the Lord) in the time of trouble, and I will heare thee, and thou shalt prayse me. In the time of trouble there is a refuge for extremity, And I will heare thee : there is the reward of mercy, And thou shalt prayse me, and there is the reflexe of thankfull duty. Christ wills all that are weary and heauy laden, to come vnto him, and they shall not loose their labour, for he will refresh them.

4 In time of need no surer sanctuary then by humble prayer to repaie to God, Demus operam (sayth S. Austen) vt moriamur in precatione, Let vs endeavour euē to die in prayer, I lifted mine eyes vnto the hills (saith the Prophet) from whence cometh my helpe.

And

Aug. de  
Vera inuo  
ca. cap 33  
Psal. 121.  
12.

**And in another place, As the eyes of seruants looke vnto the hand of their Master, and as the eyes of a maiden vnto the hand of her Mistresse : so our eyes waite vpon the Lord our God butill hee haue mercy vpon vs.**

**Wherefore with the same Prophet let vs deuoutlye say,** In thee O Lord haue I put my trust, let me neuer be put to confusion, but rid me & deliuer me in thy righteousness, correct me not in thine anger O Lord, neither rebuke me in thine indignation : heale mee, for my bones are vexed: be not far from mee, for trouble is hard at hand, and there is none to deliuer me: remember thy louing mercies, which haue beene euer of olde, cast me not away whē my strength faileth me : I acknowledge my faults, and my sinne is euer against me : Wash me and I shall be cleane : Lord heare me, hide not thy face from mee, for trouble

Psal. 91.  
14. 15.

ble is at hand: O let my crie enter into thy presence.

5 To this of the like penitent complaine that is put reply is not farre off: quoniam sperauit in me, liberabo eū. Because he hath put his trust in me. I will deliuer him, I will see him by because he hath knowne my name Cum ipso sum in tribulatione, I am with him in his tribulation.

6 The select prayers to be vsed in the visitation of the sick should be obserued with many of the Psalmes of Dauid, which when the afflicted reade them, instruct the conscience, & in times of sicknesse are wont more then ordinarie to affect the soule. for these Divine Hymnes (saith Saint Basil) they are a part of holy Scripture, High in mysterie, profound in sense, comfortable in doctrine, & haue in times of affliction a speciall and peculiar grace to moue deuotion.

7 Amongst

*Basileus in  
prefat. in  
lib. P. 11.*

7 Amongst these the thirtie  
 eight Psalmes, Domine ne ar-  
 guas me. Put me not to rebuke  
 O Lord. The fiftie one. Misere-  
 re mei Deus, Haue mercy vpon  
 me O Lord. The seuentie  
 Psalm, Deus in adiutoriu Hasten  
 thee to helpe me O God. The  
 seuentie one, In te Domine spe-  
 ravi. In thee O Lord haue I  
 trusted. The seuentie seven,  
 Voce mea ad Dominum, I will  
 crye vnto the Lorde with my  
 voyce. The hundred and thirtie  
 Psalmes, De profundis cla-  
 mauit ad te Domine, Domine  
 exaudi vocem meam, out of the  
 deepes haue I called vnto thee  
 O Lord, Lord heare my voyce.  
 With many other like Psalmes  
 proper and peculiar for the  
 sick

8 Hereunto may be added a  
 silent meditation, wherein the  
 soule doth enter a solitary talke  
 with God. Which is very con-  
 uenient in this case, when the  
 voyces of heauen haue leisure to  
 present



present themselves to our religious thoughts, the pleasures of a sinfull life, and this worlds vanities are then seene to be of small value, as they are indeede.

9 Then may wee call to minde the vnspeakeable loue of God towards man in generall, and our selues in particular: How his mercy kept sooth in time of neede, befoze execution of iustice to saue man That it was a worke of comfort, when God said, Fiat Lux, let there be light made, but that it was a worke of counsell and all comfort, when he said in the great worke of mans redemption, Fiat Christus, Let there bee a Christ borne, which shall saue my people from their sinnes.

Now haue we fit opportunitie to meditate vpon the sufferings of the Sonne of God, his passion, his descension into hell, his resurrection the third day, his ascension and glorious sitting

Gen. 1.3.

sitting at the right hand of God: so that at the name of Jesus, the sorrowfull Anner may say with Thomas, Dominus meus & Deus meus, My Lord and my God.

Io. 20. 28.

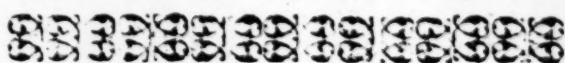
10 We cannot in the world better imploy our thoughtes, then in calling to minde how God hath kept vs from our youth vp, from how many daungers we haue been deliuered, into which we haue seene not a few fall before our eyes, and our selues by his only mercy vnto this day freed from the same. Can we but with all thankfulness call to minde the goodnesse of God towards vs, for the time past and put our whole trust and confidence in him, euen in these greatest extremities: yea both in life and death, for the time to come, seeing the Lord is nigh to all them that call vpon him, yea to all such as call vpon him faithfully.

Psa. 22. 9.

Pf. 27. 11.

Pf. 145. 18

CHAP.



## CHAP. XIII.

How the sicke, when sicknesse  
more and more encreaseth,  
may bee moued to constancy  
and perseuerance.



When sicknes more  
and more encrea-  
seth, we are more  
and more put in  
mind of our mor-  
talitp, then are we as it were  
summoned to departe hence,  
and gently moued to renounce  
by little and little, all the re-  
pose we haue, or can haue in  
this transitory life: and there-  
fore ought we now to arme  
our selues to stand with con-  
stancy vnto the ende, remem-  
bring euermore, as we had a  
time to bee boyne, so haue we a  
time to die, and our way to en-  
ter into life, is first to passe the  
pin-

Eccl. 3. 2.

pinching gricfes of a momentary death.

2 To cleane or raise by our spirits in times of greatest triall, wee may recount with our selves, that Christ himselfe went not by to glo.ry, but first he suffered paine. Do we suffer hee suffered first: Have wee paine and sorow? so had the most innocent Sonne of God before, who suffered as he who alone tread the wine presse himselfe and undertooke the hurt of the battell, that we might be made Conquerours.

3 When Uriah was killed by David himselfe, to take his ease at home. Shall I see (quoth he) my Lord Ioab, & the Arke of God lie abroad in the field, and shall I goe take my rest & ease? No, I will not. Shall we see the sonne of God all in gore blood, suffering for the sinnes of the whole world, and shall we refuse all suffering, taking our ease in Zion, and our rest upon the

2.Sa.II.  
II.



the mountaines of Samaria, as  
leath to endure any crosse or ca-  
lamitie at all?

4 Is that Souldier wor-  
thy to triumph with his Cap-  
taine, that would neuer strike  
stroke to fight the battell with  
him? Againe, whatsoener wee  
suffer, Christ suffered more for  
vs.

1. Cor. 9.

26.

2. Ti. 4. 8.

*Tertul. ad  
Mart.*

And that which wee may  
not forget, it is to be remem-  
bered, that this our striving is  
not beating the ayre, nor in vaine  
doe we not labour, for after we  
haue fought a good fight, there  
is layde vp for vs a crowne of  
gloze. God (saith Tertullian)  
is Agonothetes, both hee that  
proposeth the prize, and rewar-  
deth the Champion.

Ecc. 2. 11.

12. 13.

5 Consider the olde genera-  
tions of men and marke them  
well: Was there euer any con-  
founded that put his trust in the  
Lord, who hath continued in his  
feare, and was forsaken? Or  
whom did hee euer dispise that  
called

called vpon him. Wherefoze let  
the languishing person take  
vnto him comfort in Gods  
mercy Was euer the righteous  
forsaken: no he was not.

6 God tolde Iofias that hee  
should be gathered vnto his  
fathers in peace; and yet Iofias  
died in warre: God gaue  
him a constant minde, whereby  
Iofias died peaceably, and so in  
peace. The Lord told Ieremie  
he should not be banquished:  
Jeremie was stoned but not  
banquished: God gaue him an  
intuincible faith The Angell  
to the Church of Smyrna saith,  
Esto fidelis vsque ad mortem, &  
dabo tibi coronam vitæ. Bee  
thou faithful vnto death, and  
I will giue thee a Crowne of  
life.

Abraham was about to sa-  
crifice, the birds came and trou-  
bled him, Did Abraham desist?  
No, Abraham rose and drave  
them away. Wee are about to  
offer our selues a sacrifice to  
God.

Eccl. 2. 12.

2. Reg. 20.

22. 23.

2. Reg. 23

29.

Apo. 2. 10

God, carehly thoughts trouble  
vs, should we giue ouer? No.

7 To raise vp himself in this  
liuely faith, the sicke may make  
a hearty confession of his Chri-  
stian beleeve, saying, O holy  
Trinity I commend my selfe,  
vnto thee the Father the Sonne  
and the holy Ghost, which in v-  
nity of nature art one, and the  
selfe same God. I commend me  
vnto thee, O omnipotent father  
which hast created me, yea hea-  
uen and earth, with all things  
visible and inuisible. I commend  
mee vnto thee, O Lord Iesus  
Christ, who for me and the sal-  
uation of mankind, wert sent in-  
to the world, conceiued by the  
power of the holy Ghost, born  
man of the blessed virgine Ma-  
ry, didst suffer, wast dead, bur-  
ied, descendedst into hell, the  
thurd day didst rise againe from  
the dead, ascendedst into heauē  
where thou sittest at the right  
hand of the father, from whence  
thou shalt come at the day of  
iudge-

iudgement to iudge all flesh, I commend me vnto thee, O holy spirit, which proceedest frō the father and the sonne, whom together I adore & glorifie, which dost quicken one Catholike and Apostolike Church: to which thou hast in mercy graunted remission of sinnes, the resurrection of these mortall bodies, and euerlasting life after death.

**The same confession may bee made of the sick in maner of oblation?** As, I offer my self vnto thee, O holy Trinity, the father, the Son, and the holy Ghost, &c.

**Also in maner of an humble supplication,** As, I beseech thee O holy Trinity, the Father, the Sonne, and the holy Ghost, &c.

**In which Christian confession Gods seruants may stand constant vnto the end against all temptations.**

**& Not vnlike the people of Ciniensis who when the ambassadors of Brutus would haue them deliuer ouer their City & freedom**



freedome into his hands returned him this answer. Ferrum nobis a maioribus &c. **T**el pour Captaine Brutus, our ancestors haue left vs weapons, to defend our right with courage, and constancy vnto the end.

Eph. 6. 14  
15.

9 **T**he holy Ghost, by the Apostle S Paul in the first to the Ephesians, sheweth what these weapons are; As the breast plate of righteousness, the shield of faith, the helmet of saluation, the sword of the spirit, their feet shod with the preparation of the Gospel; where is spirituall furniture for all partes, onely the backe or hinder part excepted, to signifie that the Christian souldier should neuer turn his backe before his enemies.

10 **T**he Eagle to trie her young, is said to carry them by against the piercing beames of the Sunne, which seeing them to endure, shee acknowledgeth the as her own: Christ knowes vs to be his, by our constant suffering

suffering, and therefore sometimes brings vs to the conflict

11 We read in the 2. Sam. 20 that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royal, they as good Israe- lites, would liue and die with Da uid their King. The olde Seba blowes many an intising blast to cary vs away from our true allegiance to Christ Iesus our King. All that are borne of water and the holy Ghost, will liue and die in his faith. Poteſt iuſtus iuſte optare mortē in vita amariffima: ſi non concedat, iuſtum pati vitam amariffimam: a iuſt man, ſaith Saint Auſten, in a bitter life, may iuſtly wiſh death, if God grāt not this, iuſt is it to beare out with conſtan- cy that bitter life allotted him, which ſurely this Juſt man doth.

12 Howſoener the worlde foꝝ a time froꝛne vppon them, yet

2. Sa. 20. 1

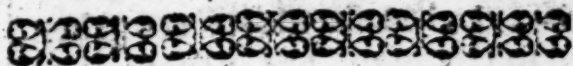
Aug. contr  
Secund.  
Gaud. Epi.

yet are they not as the Weede,  
without pitch or substance, and  
so waivering with euery wind;  
but firme and constant, like  
Iohn Baptist, that will hold his  
profession, though he loose his  
head for it.

Wherefore considering that  
there is no combat, without an  
enemie, and no Crowne with-  
out a Conquest. no Conquest  
without courage, and perseue-  
rance, the faithfull like Iob  
say. Though the Lord  
kill vs, yet will we  
put our trust  
in him.

The





## CHAP. XV.

How they may bee aduertised,  
who seeme vnwilling to de-  
part the world.



If in this life one-  
ly (sayth the Apo-  
stle Saint Paul)  
wee haue hope in  
Christ, then are  
we of all men most miserable:  
to shew in effect, that we haue  
not in this life the accomplish-  
ment of our hope. Not here,  
therefore we should expect it  
elsewhere: this is not our Pa-  
radise, but a barren desert: we  
may not looke for our habitati-  
on here beneath, seeing the City  
is aboue, which we haue to in-  
habite for euer.

2 We drawe backe when  
wee are to goe most comfort-  
ably to take possession of the  
Ame.

1. Cor. 15.  
17.

He. 13.



same, when the hope so long hoped for, should most strengthen vs in the way, is far from that Christian belife, whereof euery one makes daily profession, Credo carnis resurrectionem, I beleue the resurrection of the flesh of the body.

*Mat. 6. 10.* Often haue we prayed: Thy Kingdome come. Now when God is leading vs into the same, our vnwillingnesse to be gone, cannot but argue great weaknes of faith: quid faceremus si mori tantummodo sine resurrectione præciperet Deus? voluntas eius sufficeret ad solatiū. What would wee haue done, if God (saith S. Ierome) had commanded vs to die, without mentioning the resurrection? his will ought to haue sufficed, but now hauing this stay, why should wee wauer?

*Hier. de  
non lugen.  
mort.*

Atentimes haue we wished, that we were once freed from this worldes captiuitie: now God is going about to free vs  
in=

indeed, our desire is to continue our captivity still, not unlike children who crie out of paine and grieffe, and when the Chirurgian comes that should ease them of all, they chuse rather to remaine as they are. Oftentimes, saith Saint Austen, wee wish wee were gone from all, yet beginning to waxe a little sicke, we send with all hast for a Physician, and promise any thing to haue a little longer life. We sometimes euen call for death, if death enter and say here I am, we recall our word, our dayes we say are euill, and for all that, as euill as they are, we would not leaue them at all by our wills. Wee see none was exempted, no not the very Sonne of G D, when he had taken our nature.

3 There is no Martir but after many sharpe stormes desirerh the hauen, and shal not we after so many tempests of this

2 trouble=

*Aug. de  
mor. Apost.*

troublesome world, accept of our deliuerance, when the time is come? we are ginen to loue the world too much, and a great deale more then we should bring onely strangers in the same.

4 Had we no farther expectation but onely to enioy a state temporall, where we might set by our rest, as hauing here attained our chiefest good, then might our departure from this world bee very grieuous indeed: because our being and happines should end together: But looking as wee doe for a further condition, so permanent, so blessed, and death being the passage or entry thereunto, there is no cause why man, if he bethinke himselfe, should vnwillingly set forward when his time of departure is at hand.

5 first remembering it is the ordinance of God, the course of all flesh, and as Iosuah calleth

ter it, the way of all the world.  
 Feare not sayth the wiseman,  
 the iudgement of death, remem-  
 ber them that haue beene before  
 thee, and that come after, this is  
 the ordinance of the Lord ouer  
 all flesh, why wouldest thou bee  
 against the pleasure of the most  
 high, whether it be tenne, or an  
 hundred, or a thousand yeares,  
 there is no defence against the  
 graue.

What man is he (sayth the  
 Prophet) that liueth and shall  
 not see death, what man? that  
 is to say no man. It is not pro-  
 per to any one, which is com-  
 mon to all: Kings, Princes,  
 strong, valiant, take part with  
 them in this lot. There is no  
 reason that any should looke  
 to be privileged in that, wher-  
 in all without exception must  
 will they, nill they, submit them-  
 selues, quis nolit tunc cum  
 Caesaribus cum Regibus cum Pho-  
 cione mori: who would not die  
 with Caesars, with Kings with

Ios. 23. 4.

Ec. 41. 3. 4.

Ps 47. 89.



Phocion a good man, would he remaine when all are gone?

6 Secondly, death is a meane to bring vs from a prison without ease, from a pilgrimage without rest: as we see evidently. This made the wisemen praise the dead, about them which are yet alive. and preferre the day of death before the day of birth, surely for no other reason then for that in the one we come into a vale of misery, in the other we depart from it, departing in the faith of him, by whom we look for a better state to come. Death how acceptable is thy iudgement vnto the needfull, vnto him whose strength faileth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience.

7 Thirdly this being the way for the obtaining so high a reward we may step forth with confidence in his mercy, who now

now calleth vs by death to the participation of the same. Why on Gods blessing should any be loath, that his soule should returne to him that gaue it?

8 When the louing mother sendeth forth her child to nurse and the nurse hath kept it long enough: if the mother take her owne child home againe, hath she nurse any cause to grudge or complaine? how much lesse cause haue we to shew any token of vnwillingnes, that God should take home his departing soule, the worke of his owne handes, the plant of his owne grafting, who first gaue it and will before all others most lovingly keepe & tender it. There is none knowes the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefoze we are very vnaturall to our selues, if we should giue testimony of discontentment: when our

Phil. 1. 23.

Psal. 42. 2.

Aug. Med.  
2.

Lu. 22. 42.

Aug. de  
A. on.  
Christi.

soules should be deliuered into  
his hands. Who is the best pre-  
feruer of all Againe. Where is  
our desire with Saint Paul, to be  
dissolued, and to be with Christ?  
Where is our complaining  
with the Prophet Dauid, That  
we are not yet come to appeare  
in the presence of God? Where  
is the longing of S. Austen, to  
see that head which was crow-  
ned, those handes which were  
pearced for our sinnes? Had  
we the loue and faith which  
these good men had, we  
should rather wish for the  
houre of rest, then shewe any  
vnwillingnesse to departe,  
when God is about to call vs  
hence.

IO Shal naturall inclina-  
tion ouerrule the force of Chri-  
stian hope. Can we forget the  
prayer of Christ in the garden?  
Father, not my will, but thine be  
fulfilled. Would to God, saith  
Saint Austen, man had neuer  
sinned, then we should neuer  
reede

neede to feare death, the cause standing as it doth, we must be content to vndergoe (though contrary to nature) that which is laid as a punishment for sin vpon all.

11 The Starres by their proper motion are carried from the west to the East, and yet by the motion of obedience to the first Mouer, they passe along from the East vnto the west. The waters by their naturall course follow the center of the earth, yet yeelding vnto the higher body, which is the Moone, they are subiect to her motions. The motion of obedience to the Will of God, who is the first mouer, the higher body should drawe vs, and all our desires, how contrary soeuer in nature, for hereunto all should yeeld themselves and obediently follow.

12 Those who by Alchimy will turne worse metall into a more pure, must first dissolue

¶ 5

the



the worſe. if we will change our wills into the will of God we muſt cleane diſſolve them, that his will onely may take place.

Ap. 22. 20.

13 When Chriſt in the Apocalypſe ſaith, I come quickly, the Saints reply, Euen ſo, Amen, come Lord Ieſus: To ſhew whatſoever doth pleaſe Chriſt, could not diſpleaſe them, much leſſe his coming, which is moſt ioyful to all that feare and loue his name.

Gen. 22. 4

14 And heere we may conſider by this meanes of yielding our ſelues meekely vnto God, we haue occaſion offered to ſhew our ſubiectiō to his diuine pleaſure, as Abraham had, when God commanded him to offer vpp Iſaacke his Sonne, nay Iſaacke his onely Sonne, and Iſaacke whome he loued and Iſaacke in whom reſted all the hope of his bleſſed poſterity. Here was a conflict, wherein God would ſee which

which was strongest in Abraham, either faith, or fatherly affection. But Abraham who is called the Father of the faithfull, and so one that leaves his children an example for the time to come in this straight resign'd his will to the will of God, stood not weighing so high a precept in the light scales or balance of humane reason. But with hope contrary vnto hope, did proceede to the accomplishment thereof.

15 The Apostles of our Saviour Christ in the night of S. Matthewes Gospel, being willed to lanch forth, and to passe vnto the other side of the lake, stood not casting timorous doubties, as thus, this Genezereth is a dangerous passage, the evening draweth on, we our selues plain Fishermen, none of the skilfullest Pilots: But when Christ commanded them without more adoe, away they goe: Now Christ bids vs to put off

off from the store of our earthly estate. What! should we but obediently set forward? At the other side is heaven, the haven of our hope. The Spirit is willing, the flesh is weak, but the motion of the Spirit is best.

16 Again, seeing we must needes a way, Si aliquando, cur non nunc. If we must a way, why not now? If not now, when? There is a time to be borne (saith the wiseman) and there is a time to die: we came into this world upon condition prelude by our liues wee must with Codrus that valiant Athenian, and that before the helde be wonne, with the Theban Captaine, let vs not care to change life with death, so the victorie may bee glorious.

*Epamin.*

17 And to say the verie truth, we haue no great cause to couet long life in this yre age, and stony hearted world.  
saith=

faithfulness is gone, charitie is gone, deuotion is gone, true ioy is gone. Men should reioyce in God: there is no such reioycing now a daies put in practise: we see some miseries, and wise men foresce more the righteous is taken away from the euill to come: as God tooke Iosias, because he should not see the calamities of sinfull people.

18 For our owne estate in particular, when decrepite age cometh, which we so much wish for before: is not this age a disease of it selfe, at these fourescore yeares, which is the furthest hope of our strength: are we not then cumbersome to others, and irksome to our selues? In the meane time so many snares and engines are laid by the professed enemy of man, to entrappe mens soules, as we may with reuerence and loue, wonder at the mercy of God in our deliuerie

2. Reg. 22.  
20.



very for the time past, and peaceably accept of our passage into a place of true security, now consequently to ensue.

He. 13. 14.

19 Last of all, a remembrance of the place, whither we are going, should take vs away, as the Angels tooke Lot from Sodom. It is vnto a Citie of all continuance, Euen that City, where our soules shall liue. Let vs send our faith in beleauing, our hope in expecting, (as Iosua sent messengers before) to view that countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceived the high excellency thereof: which (methinkes) should moue men to giue this world a willing farewell.

20. To conclude with Saint Cyprian, let Pagans and Infidels feare death, who neuer feared God in their life. But let Christians goe as travellers

lers vnto their native home, as  
children vnto their louing fa-  
ther, willingly, ioyfully. One  
thing (saith the Prophet) haue I  
desired of the Lord, that I may  
dwell in the house of my God  
all the dayes of my life.

Pf. 27. 4.

When naturally haue a desire  
to be at home, the Apostle tels  
vs in the second to the Corin-  
thians and the fift, We are not  
athome while We are clothed  
with these bodies, and therfore  
to be vnclothed is best of all:  
Death doth separate vs from  
these earthly pleasures, but not  
from heavenly, as it taketh vs  
from friends, so doth it also  
take vs from secret and open  
enemies. It taketh vs from the  
affaires of the world, so dooth it  
from the griefes and sorrowes  
of the world it pulleth vs from  
our possessions, so doth it bring  
vs to the possession of better  
things, and therefore consider  
wee not so much whence & from  
what, as whither and to what  
by

2. Cor. 5. 4.

by the grace of GOD we are  
going.

## CHAP. XVI.

How they may be induced to  
depart meekely, that seeme  
loath to leaue worldly goods  
wife children, friends or such  
like.



While we set our af-  
fections vpon earth-  
ly thinges onely,  
it is maruel though  
we much affect the,  
yet are loath to depart from them  
but once taking a taste of hea-  
uenly, we begin to grow out of  
liking with the vaine life of  
our former desires, and bend  
all our affections to an earnest  
expectation of farre better that  
are to come.

2 If we doe respect riches,  
 Christ hath greater riches in  
 another worlde, then all the  
 Empire of Alexander, can yeeld  
 If honour, he hath greater ho-  
 nour then all the thrones of  
 earthly Potentates can af-  
 foorde. ( For one day in his  
 house is better then a thou-  
 sand ) If friendes, heauen  
 hath the glorious Company of  
 Saints and Angels, who re-  
 ioyce at our entrance into their  
 common ioy: what more ac-  
 ceptable then good companie,  
 and ioyfull company too? The  
 company is good, where the  
 righteous liue together: ioy-  
 full, where is nothing but a  
 cheerefull singing of Aleluiah,  
 where there are so many ioyes,  
 as there are together. saith S.  
 Austen, partakers of ioy quot  
 socij felicitatis, tot gaudia, Ho so  
 many companions of felicity, so  
 many ioyes are there.

2 For worldly possessions  
 here we found them, and here  
 we

Apo. 19.3  
*August. de  
 Spirit. &  
 Anims.*



We leaue them: The time of our enioying them is vncertaine, because we see them ebbing and flowing like the sea and we doe not possess them as we ought: vnlesse we are ready at times best becomming vnto Godde for goe and leaue them.

4 But to forsake friends can not be but grieuous vnto flesh and blood: to leaue wife & children, cannot but goe neare the heart.

Doe we leaue friendes? God is better then all to whom we are going, to take our last farewell of gods, manions, lands, reuenues, & pleasures of all sorts is a pinching sorrow: Yea, but if we open the other eye we shall see, there are riches in heauen, which neyther rust nor moath corrupteth, there are manions that abide for euer.

5 We leaue pleasant delights but receive more pleasant by infinit degrees. we leaue delights which

which only seeme to be, for delights which are indeed.

Wherefore to unburden our selves of all earthly cares, we may obserue this course, which is to commend wife, children, friends, and such like in our humble prayers vnto his protection, who can better prouide for them then our selves, who is a father of the fatherlesse and taketh into his owne hand the cause of the widdow and Orphanes.

Pf. 68. 5.

Which the ancient Patriarks well considering at their departure from the world, prayed for the blessing of God to come vpon their posterities, and so left them: Knowing that they were but sent before them, who should the nextes also ere long follow after:

And here, did we rightly consider the manifold grieuances (which euen our chiefest delights we are so loath to leaue) haue often brought vs.

we

*Fulg. ad  
Theod.*

we should soone see our departure from them to be a departure from many cares. The Sunne though it bee cheareful and warme, yet is it sometimes lesse pleasing, by reason of sear- ching heate, the ayre though it be lightesome, yet is it sometimes gloomy and ouercast: our worldly delights, and whatso- ever is here pleasing vnto vs, hath had oftentimes much sorrowe sauce. Why then (sayth Ful- gentius) do we not forsake this want, to attain a future plenty?

7 Of all other we need not so much respect the forgoing of worldly possessions which are (saith one) for these causes rather to be despised of vs, then to be left with discontentment, first for that they are vanities and so boide and emptye. Se- condarily for that they are not onely vanities, but also deceits, from their effect, for they deceiue those that trust in the Thirdly because they are spine pricking thornes

thorns for that they bring cares with them. So urtherly, for that they are xrumme, euen grases themselves, there needs no proof but experience.

If we vse them aright, we are only Stewards, when the owner himselfe will haue it so, what should we else, but with all contentment of minde forsake and leaue them.

When night comes, we willingly lay off our cloathing & then make ready to take our rest.

We came all of vs with Iob naked into the world, and with Iob naked shall we returne againe, onely for our good deedes and our bad (as they say) beare vs company. *Bona sequuntur, mala persequuntur.*

9 A great Conquerour of the world would haue his ensigne bearer carry forth Lintheam veste, a sozry cloth or shrowning sheet

*Caladinus  
Asia domi-  
nator.*



sheet saying. Noe here is all of  
all his conquests, a worthy  
Captaine doth carry with  
him.

Ge. 32.20

Whether we came as Iacob  
came to Laban, onely by Gods  
providence, we are that we are:  
If God will giue vs foode to  
eate & clothing to put on, God  
shall be our God. These heards  
and oxen about vs, they are  
from the mercy of God, not  
plantes growing in our owne  
soyle, not vapors that did arise  
of vs, but of the nature of in-  
fluences that from heauen are  
come downe vpon vs.

Pf. 14.8

Every one sueth to God in  
Forma pauperis, for things ne-  
cessarie. We are all Publicans,  
receyvers, God onely is the gi-  
uer of all. Nihil nostrum nisi  
tempus: We cannot call any  
thing ours but time: Dum tem-  
pus habemus, while wee haue  
time, saith the Apostler these  
temporall thinges come from  
the great store house of heauen:  
It e

we may not say as the tempter, *Omnia mea sunt*, but *Omnia Dei sunt*, all is mine, but all is of God, who is the best Land-  
lozde, he requires no more but that we acknowledge to holde of him, to receiue that we enioy from him.

Wherefoze the Prophet Dauid saith, *Te dante nos colligimus*, Lord thou giuing, we gather: and are therfoze called goods, because they are Gods, his, and not our owne, whereby we learne with contentment to leaue them, when the giuer thereof, shall of his bounty call vs away to receiue better. S. Iohn saith not, *nolite habere*, but *nolite diligere*, we may haue them, we must not be had of them. We haue had them to liue, the ende ceasing. the meanes cease concurring vnto the end. We must not make Idols of them, as the Egyptians did of their treasures.

10. But is it possible wee should

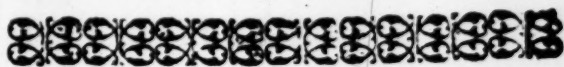
Mat. 6. 21.

should forget whether wee are going : Where should the members bee, but where the heade raigneth : Where should the heart be, but where our heavenly treasure is : Christ who is our treasure, is in heauen, whither first our affections ascend, and then we follow after.

Psa. 27. 34

11 All these riches remaine not, helpe not in time of neede : they take them winges often and flie from vs, and are but straw and stubble. Whereupon we may build no sure foundation. And therefore we neede not so much care to forsake them. On the other side, we leaue the society of men, and goe to that Celestiall society of Angels aboue in heauen, where also a multitude of our good friends expect vs. Our separation each from other here, is onely for a time : our continuance together in the life to come shall be for ever. Let vs consider, that when wee die, we depart from the world

worlde, and therefore worldly  
affections should now depart  
from vs: let vs betake our  
selues wholly to a better habi-  
tation, to a better society, to  
better toyes, desiring with the  
Apostle to bee dissolued and to  
be with Christ.



## CHAP. XVI.

How the impatient may be per-  
swaded to indure the paines  
of sicknesse, and to die peace-  
ably.



He conflict once  
begū, the courage  
of the Captaine  
then, & neuer but  
then, is experien-  
ced. When God doth call his  
children to any crosse or calami-  
ty, then begins the battell, then  
their blessed patience and meek  
contentment is made manifest,

N

or



Act. 17. 28

or neuer. Knowing that all goes by his ordering in whome we Liue, moue, and haue all our beeing. and that no Physitian can bee moze carefull for the health of the body, then God is wont to be for the health of the soule: how bitter soener the potion seeme, receiuing it from him who meanes vs so well, we should not but receiue with patient suffering whatsoeuer his merciful hand shal reach vnto vs

Ecc. 21. 2.

3.

2 My sonne (saith the wise man) when thou comest vnto the seruice of God, prepare thy soule vnto temptation, and shrinke not away when thou art tried, for whome the Lord louen, him hee chastiseth. Golde and siluer are tried in the fire, and acceptable men in the furnace of aduersitie.

Exod. 2. 3

3 If God will haue Moses to be a gouernour of his people, God will haue Moses to be cast out, and laid in the bulrushes by the riuers brinke. If God will haue

haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons denne. If God will haue Lazarus to bee in Abrahams bosome, blessed Lazarus thy saues and sorrows soone ceased but thy ioyes are euerlasting.

Dan. 6. 16

Lu. 16, 20

4 He that had seene Elias persecuted by Iesabel Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and blood would haue imagined their estate most distressed: but if we stay a little and obserue their patience, wee shall see their deliuerance not farre behind.

1 Re. 19. 3

Su. 5. 5.

ob. 2.

5 Should wee not endure some bodily paines, remembryng all chastisements are from God? May should we not depart the world w<sup>th</sup> a willing mind, God himselife calling vs to Depart. The faith wee haue ought to

¶ 2

haue

Ioh. 12. 24

haue of our chaunging can tell  
 vs : Nisi granum frumenti ca-  
 dat in terram & mortuum fuerit  
 that same fructum adferet will  
 not follow : The Graine of  
 Cozne must bee cast into the  
 earth, befoze wee can haue en-  
 crease of fruit. Hee that makes  
 the body of Cozne to serue a-  
 gaine, can he not make the body  
 of man to liue againe?

Ge. 35. 18

Although our dissolution bee  
 vnto nature a painefull travell  
 and therefore it is as Rachel  
 said, Benoni an effect of sorrow  
 yet is the same to grace an of-  
 spring of strength, and so con-  
 nected Benjamin filius dextræ, the  
 sonne of her power.

2. Re. 2. 11

Gen. 32. 2

To endure and suffer  
 somewhat, seeing the rewarde  
 of sufferings is great, should be  
 lesse grievous vnto vs : if wee  
 looke for our felicity heere, wee  
 are deceived. Elias must goe to  
 heauen in a-whirlewind. God  
 will send Iacob an Angell to  
 comfort him in his iourney, af-  
 ter

ter all his trouble with Laban,  
and God will bring him home  
with abundance of increase at  
last.

7 God is faithfull and will  
not suffer vs to be tempted a-  
bove that we are able, it is not  
said God will not suffer vs  
not, to be tempted at all, but  
not to be tempted above that  
wee are able, tarry a little the  
Lords leysure, Deliuance will  
come, peace will come, toy will  
come. In the meane while to  
be patient in miserie, it makes  
miserie no misery,

1. Cor. 10  
13.

8 Should it so much grieue  
any in time of sicknesse? Why  
Christ himselfe went not vp  
to glory, but first hee suffered  
paine, as is shewed in ano-  
ther place more at large :  
Crux pendentis, Cathedra do-  
centis, Christ vpon the  
Crosse, as a Doctor in his  
Chayre, reade to vs all a le-  
cture of patience, Hee was  
(saith the Prophet Esay) vir



Hsay 13.3

1. Pe. 5. 10

Aug. ma-  
nuel.

dolorum, a man full of griefes,  
& sciens infirmitatem, and one  
that had good experience of our  
infirmities. Whatſoeuer wee  
ſuffer, he patiently ſuffered more  
for vs ſinners, and hath called  
vs to eternall glorie, and after  
ſuffering a little, hee will make  
vs perfect, confirme, ſtrengthen  
and ſtabliſh vs, which will  
bee a happy refreshing after  
all.

9 That I may ( ſayeth S.  
Auguſtine ) after this langu-  
ſhing life ſee Chriſt in glo-  
ry, and bee partaker of ſo great  
a good, what, though ſicke-  
neſſe weaken, labours op-  
preſſe, watchings conſume, cold  
benumme, heate enflame, Nay  
though my whole life bee ſpent  
in ſighes and ſorrowes, what is  
all to the reſt that ſhall enſue in  
the life to come? Why doe wee  
complaine of want of reſt, ſeeing  
wee haue vndertaken a iour-  
ney, wearifome, and trouble-  
ſome.

10 The

IO The Apostle Saint Paul counted these momentarie afflictions not worthe of the gloze that shall be shewed vnto vs : momentarie and therefore such whose continuance is not long. wherefore seeing that after all these sorowes wee are going to so quiet a Haven, we may with patience endure a time, some fatherly corrections. Shall we looke for a garland, and neuer set foote to runne the race? Shall wee with Iobs wife bee content onely to receiue good at the handes of G D D, and no touch of trouble?

Rom, 8.8.

The people murmured in the wilderness, and the Prophet saies, they prouoked God. Dauid tooke it not wel when the Ammonites ill entreated his Ambassadors, these afflictions are Gods Ambassadors, to repine or grudge against them, is to entreat them

2. Sa. 10.4

euill, what should we but accept all thankfull, and in peaceable manner depart this world, considering we are going to a place of rest, it may make this bitter cuppe haue a sweet taste, and stirre vp in vs a longing to be at our long home: for life is lent vs as a ship to transport vs ouer to the port of rest: from the cradle to the grane, wee are vpon the stormy Sea: tossing vp and downe.

II It is said of Plato a heathen man, that at the point of death, amidst all his paines, he gaue the Gods thanks, that he was borne a man and not a beast: a Greke and not a Barbarian, and so quietly left the world. It is a comfort to a man saith Seneca, to call to minde that so many before him haue suffered and all that are to come shall suffer.

Wouldst thou neuer die? then shouldst thou haue neuer bene borne. It is said onelie wise

*Sen. de  
consol.*

wise men die obediently, fooles  
eyther too grienously or too  
willingly. Now is the time  
to call into exercise our patience  
our faith, our assured trust and  
confidence in God.

12 How should the Chzisti-  
an man with all gratefull re-  
membzance of Gods goodnes  
towards him of blessings recei-  
ued, of dangers pzevented, now  
patiently bequeath his depar-  
ting soule into the hands of  
God quietly suffering his tran-  
sitory tryall.

13 Sorow may endure for  
a night, but ioy commeth in the  
morning. Be patient, saith S.  
James, Beholde the husband-  
man waiteth for the precious  
fruites of the earth, vntill hee  
receiue the former and the lat-  
ter raine, shall the husband-  
man patiently waite for the  
fruites of the earth, and shall  
not we patiently carry for the  
fruites of heauen.

Take the Prophets saith S.

As

James

Iam. 5. 7.

Sutton. C.



James also for an example, if we wil reioyce, as they now reioyce we must lye, as they sometimes liued, and suffer as they suffered. If we are grieved in that wee suffer, as good and better then our selues haue suffered before vs, Christ our Saniour saith, If any will follow me, *Tollat crucem suam*, Let him take vp his crosse, *Ego meam*, *ille suam*, I haue taken vp mine, and hee must take vp his.

I. If we looke into the proceedings of GOD with all his seruants, wee shal see him chastening them for a time, and leaving them a little in the triall of their faith. The louing mother doth sometimes leave the child & goe aside, and seeing the infants moaning after her, then she runneth, and is wont to make the more of it. When GOD seemeth to withdraw a little his helpe from vs, it is onely to see whether we will moane after him  
which

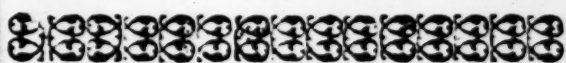
which when hee perceiueth. wee doe, we are the more beloued of him and withall our selues the sooner dra one by those meanes to the exercise of faith obedience humility and patience vnto the end of his pleasure and leysure.

15 When the waters of the floude came vpon the face of the earth, downe went stately tur-  
rets and Towres: but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes: in a word, all the vanities of the world. But the Arke of the soule riseth as these waters rise & higher too: Higher and higher, euen nearer and nearer towards heauen: wherefore to endure the paines of sicknesse patiently, is an example taken from all Gods children, who did possesse their soules in patience, and an approbation from

G O D

**G O D** himselfe : or as our  
**Sauour** saide to Nathaniell :  
 Ecce vere Israelita , Behold a  
 true Israelite , as if a voyce  
 from heauen did testifie of the  
 patient man Hic est filius meus  
 dilectus, This is my beloued  
 Sonne.

16 **Now** therefore wee may  
 not forget in time of neede so  
 good a vertue as patience is,  
 for which God hath a doubl.  
**Crown**, the one for our content  
 here, the other heereafter of all  
 continuance remembryng enor  
 more that of the **Prophet**, The  
 bones which the Lorde hath  
 broken shall reioyce . **Christ**  
 our **sauour** saith possesse your  
 soules with patience, hauing  
 patience, liuing vnder  
 the crosse, you shal  
 liue peacea-  
 blie.



## CHAP. XVIII.

How they are to bee comforted  
who in time of sicknesse  
seem to be troubled in mind  
with a remembrance of their  
sins, and feare of iudgement  
to come.



When the servant  
of the man of  
God saw the Ci-  
tie Dothan to bee  
compassed about  
with a multitude of enemies,  
hee cries out to the Prophet,  
saying. Alas Master, what shall  
we doe? The Prophet prayes  
that the eyes of his servant  
might be opened, which petition  
granted, then hee sees the  
mountaine was full of horses  
and chariots, and fire: in effect,  
that they were more who stood  
for them, then all the multitude  
that

2.Re.6.15



that compassed them.

Now may the sicke with the Apostles pray, Lorde increase my faith. By which faith he shall see that Christ with all his merits is for him, which is more, and of more efficacie then the whole power of darkenesse, that can oppose it selfe against him.

The sorrowfull sinner at this time besieged with a remembrance of the Justice of God, the severity of iudgement, the malice of the olde Serpent, all laying boate batterry vnto his fainting and departing soule, the world forsaking him, his friends departing from him, or at least sometimes weeping by him, cannot but with complaint say, What shall I doe, which way shall I turne? whereby wee see that perillous cogitations offer themselues to a soule laden with sinne, vntill the tempest bee blowne away, the clouds of discomfort dispersed,

sed, the ioyfull sunne of grace arise in his heart, the night of misery passed, the morning of consolation shew it selfe.

Are wee vpon our departure out of this our Ægypt: let vs sprinkle our hearts with the blood of the Lambe, and the destroyer shall not enter, nor haue power to hurt. Let vs call to minde the loue of God in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: if hee gaue vs his owne Sonne, how shall he not giue vs all thinges with him: and therefore mercie in time of neede. What heart is able to conceiue the diuine prouidence from the beginning had ouer man,

Ro. 5. 2.

2 One bringeth in the three persons in Trinity, after this manner consulting of his good, God the Father sayth, let vs create man, but being created, will he not fall away?

God

God the Sonne answereth, though he fall away, I will redeeme him: but being redeemed will he walk worthy of his calling? God the holy Ghost replieth, I will conserue him, I wil sanctifie him.

But amidst all assaults the blessed object of Christs merits is alone able to reuiue the fainting Sinner, and make him argue his right against Sathan: as thus. Where is thy force thou roaring Lyon, hath not Christ weakened it? Wilt thou know my strength or might wherein I ouercome? It is the blood of the Lambe?

Ap. 12. 11

3 Thus when like Dauid we come to fight with Goliath. we cast away Saules armour all trust and confidence in our selues, and only set forward in the name of the God of Israel, Doth the Law enbite vs of transgression? we make our appeal to the Court of Conscience

science, nay, wee haue a Superfedeas to stay that course, & we appeale to the throne of Grace, a lege timoris ad legem amoris, from the law of feare to the law of Loue, as Saint Austen speaketh.

Doth the aduersarie bring forth our debt-bill? Our answer is, the obligation is cancelled, the booke crossed and the whole debt fully discharged; Christ hath passed his worde for vs, nay he hath payd al that was due to vs, to the uttermost far hen: now we can shew our generall acquaintance vnder hand and seale given vs by him with whom it is as proper to shew pittie, as me:cy to helpe misery. This is my be loued son, in whome I am well pleased: here is the creditors owne word, his own hand-writing vnder seale, it is a voyce from heauen too, and therefore sufficient to comfort sinners on earth, in all their distresses: *¶* quietus est, verie good

Gal. 3. 13.

Mat. 3. 17.

Sutton. C.



good in law.

1. Ioh. 1.9.

Doe the finnes and offences  
of our youth now dismay vs ?  
If wee acknowledge our finnes,  
saith **Saint Iohn**, God is faith-  
full and iust to forgiue vs our  
finnes, and to clense vs from all  
vnrighteousnesse. Yea, but doe  
a multitude of finnes enui-  
ron vs ? and wee see our  
selues great sinners : why  
**Christ** appeared first after his  
resurrection to Mary Magda-  
lene, to shew that hee brought  
comfort to the greatest sinners  
of all.

Mat 27.34

The house builded vpon the  
rocke was not mooued when  
the storme came and the winde  
blew. **Christ** is a most sure  
rocke, let vs as wise builders  
lay the foundation of our faith  
vpon this Rocke : an other  
foundation can no man lay, hee  
is called a rocke, that rocke was  
**Christ**.

1. Cor. 10.

1. Ti. 1.15.

This is a true saying, sayth  
the Apostle : That **Christ** came  
into

into the worlde to saue sinners, wherof I am the chiefe, as if S. Paul put himselfe into the number, as euery one should, and say, wherof I am one, nay the chiefe.

4 And heere wee may call to mind that bottemlesse depth of Gods mercie, who will bee called in the Gospell by the name of a father to intimate vnto vs his loue, and to encourage vs to come vnto him in the time of need, whose goodnesse is diffusive and communicable vnto others, whose bounty is delighted in nothing more then doing good: and is wont rather to giue grrat then small things. God is not such a one as Adam took him to be, from whom when hee had sinned he should flie or hide himselfe for feare, but God is such a one, to whome Adam and al that haue sinned, may haue accesse with hope and loue.

5 The seruants of Benadab in the first of the Kings, and the 20. when they saw and considered

1. Re. 20. 2

dered well there distressed case. beganne to aduise their master Benadab after this maner: Wee heare that the Kings of Israell are mercifull, wherefore let vs cloath our selues in sackcloth, that so wee may goe and finde fauour in their sight. If this mercifalnes were a thing proper vnto the Kings of Israell what may wee looke for at the hands of the God of Israel before whom all they that humble themselves shall questionlesse finde grace Scio quia clemens es & multæ miserationis, Ionas saith I know thou wouldest shew mercy, that thou wert full of pity.

My sinne is greater: no Caine, thou erreſt, God his mercy is farre greater, couldest thou aske mercy Men cannot bee more unnefull then God is mercifull if with penitent harts they will call vpon him.

6 But come wee to Christ the fountaine of all mercie there

there shall we finde God in his mediation , great without quantity , and good without quality , as Saint Austen speaketh.

To this effect, the story of Themistocles, is not vnfitly applied, who hauing offended Philip King of Macedon, takes by his young Sonne Alexander in his armes, and so comes to ask mercy, if not for his own sake, yet for his Sonnes sake, whom hee did present vnto him. We come to craue pardon for our sinnes, and beseech the God of mercy, who will heare vs in time of need, if not for our own sake, yet he will heare vs all for Iesus sake.

7 Christ in the Gospel was called of the Pharisees, by way of reproach, a friend of Publicans and sinners and so was he in truth and veritie. Neuer was there such a friend to poore sinners & unfull Publicans, as hee was, who strake his breast



breast and said, God be merciful vnto me a sinner.

8 **The Parable of the lost sheepe,** doth shew this loue in seeking the lost sinner, the ioy of the Angels of heauen over our repentance may much comfort vs to call for grace, the Pharisees murmured when the Angels reioyced, the wandring son had consumed his fathers substance, but yet returned for to wfull to acknowledge himselfe, the father saith not, w. ēc commest thou, or where is now all thy patrimonie? but bring hither the new garment, kill the fat calfe, let vs now reioyce, my son was dead and is alieue. Here was a welcome home that might amaze him.

Gal. 6.4.

Though wee sometimes loose the nature of Childzen, yet God doth neuer loose the name, nay the nature of a father a name of priuiledge to his childzen, we cry Abba Father, a name of care and prouidence, your heauenly father careth

careth for you, a name of loue. If you giue your children good things, how much more shall your Father in heauen giue you, if you aske them of him. **And not onely a Father but our father, and that which is more a father in heauen, that howsoever wee are distressed in earth, the comfort is we haue a Father in heauen. Which should wound our hearts and kindle our affections in all distresses with comfort to call vpon him.**

¶ It may be said also in this case as before it was said of the affection of a mother: There is none knowes the loue of a Father, but a Father, nor any the loue of God, but God himselfe; who is loue.

The Publican who smote his breast for sorrow of his sins, hee stood a far off & would not come neere vnto God, well, God in mercy came neere vnto him, was he not more accepted then the pharisee? the text saith, he went home more

Mat. 6. 32.

Lu. 11. 3.

more righteous.

10 **W**hat thou mightest bee blessed **O** man, first **G**od created thee: that thou mightest bee recovered when thou wert lost then he redeemed thee. **T**o be deliuered, is properly the state of the innocent: but to bee redeemed is their condition, for whom a price must be paid, and therefore haue offended. Consider that **C**hrist hath redeemed thee, which redeeming sheweth a price paid for thy ransom, which price was his dearest blood.

11 **W**hen **C**hrist wept, and shed some few teares for **L**azarus, the **J**ewes reasoned and sayd, see how hee loued him: but when **C**hrist shedde his owne blood for vs, and that in great aboundance too. **O** see how he loued vs, **O** lone without example, hee was crowned with thornes, that wee might bee crowned with glory.

**I**f hee bought vs with so great

great a price, will he refuse his  
owne penitworth? If he sought  
us flying from him, shall he not  
much more receive us when  
we come vnto him? Can a mo-  
ther, sayth the Prophet Esay,  
forget the child of her wombe?  
yea, though she doe, yet will not  
God forget his people. When  
my father and mother forsooke  
me (saith David) the Lord tooke  
me vp. We haue a good Sama-  
ritan, that when the Priest and  
the Leuite left us wounded, to  
wit, the ceremoniall & iudiciall  
Law, passed by us, hee bound  
vp our wounds, and payed for  
our curing, that we might bee  
recovered vnto euerlasting  
healeth.

Hath not Christ said vnto  
our nature as vnto Lazarus,  
when it lay, and stil had layen in  
the graue cloathes of sin: come  
forth mankind, come forth and  
liue. Our Ioseph is gone before  
to prouide for his brethren, was  
there euer such loue? Looke  
D how

Esa. 59. 4.

Ps. 27. 12.

Lu. 10. 34.

Sutton, C.



Ex. 14. 20

Ps. 103. 1.

Mat. 11.  
28.

how wide the East is from the West, so farre hath hee set our sinnes from vs: Nay, like as the pillar of cloud was set betwene the host of their enemies, and the tents of the people of Israel, that no harme might befall them: so hath hee set his prouidence betwene vs and all casualties, that no hurt should oppresse vs. Praise the Lord O my soule, and all that is within me praise his holy name, praise the Lord O my soule, and forget not all his benefits.

12 We should be sutors vnto Christ, and least our manifold sinnes might make vs bashfull, hee calleth vs vnto him, saying, Venite omnes qui laboratis & onerati estis, & ego reficiam vos, Come vnto me all that are wearie, and beaue laden, and I will refresh you, not laden as onely with sinfull, but wearie, as desirous to be deliuered from sinne. Came he to call sinners to repent, and shall he

he not shew mercy to the penitent? Did all the poore Creatures come unto the Arke, to save themselves? Did the Angels carrie Lot out of Sodom? And shall wee not come unto him, who calls vs so louingly, and meanes no other but to bring vs unto his euertlasting kingdome?

13 Wherefore let neither the multitude of our sinnes, the terrour of the Law, nor the feare of Gods iustice discourage vs in time of distresse. Christ hath put them all to flight, as Dauid did the Philistines by killing the killing letter of the Law.

1. Co. 3. 6.

No sooner was our Ionas cast into the Sea, but the tempest ceased: no sooner was the Paschall Lambe slaine, but the Israelites were deliuered: no sooner was the high Priest dead, but all banished men returne home into their country. What was this but a

Num. 35.

25.

D 2

figure

Sutton, C.

figure of Christ, by whose death we haue all a returne into our countrey: who would not cast his burthen vppon him that dooth desire to giue ease: As I liue, saith the Lord, I would not the death of a sinner. God would haue the sinnes to die, but the sinner to liue. His creatures haue nourished vs: his prouidence hath euer preserved vs: his mercy hath caried vs all along from our verie Cradles vntill this day, his watchful eye hath deliuered vs from so many dangers both of body and soule.

14 Hane we had such, and so many experiments of loue: and should wee nowe doubt thereof: Is the Iudge become our advocate, and shall wee feare to goe forwards towards the Throne of grace: The Spirit and Bride say, Come: and let him that is a thirst come, and let whosoever will drinke of the water of life freely. Who shall

Ap. 22. 17

shall lay any thing to the charge  
of Gods chosen? who shall con-  
demne? Christ at the right hand  
of GOD maketh request for  
Vs.

Ro. 8. 33.



CHAP. XIX.

How the sicke in the agonie of  
death, may be prepared to-  
wards his end.



**A**L our life long  
haue wee liued  
in a departure  
and farewell from  
the world, since  
our very first en-  
trance wee were euer drawing  
towards our end. Now when  
our pilgrimage is almost ouer:  
When wee approach towards  
the period of our course, what  
else remaineth, but a heartie  
commending of our selues to  
D 3 God.



Ex. 14. 15.

Tho. Aqu.  
2. 20.  
quest. 83.  
Art. 9.

God, and a comfortable expectation of a better life to come when weakenesse of humane nature dooth not afford ability to manifest our soules affections. God shall accept at our hands, the sending vp of our sighes and desires to Heauen.

In these last extremities incident vnto the state of man, we may fly vnto prayer, as vnto a Citie of refuge, which prayer, saith Thomas Aquinas, is interpres desiderij; the interpreter of our desire, and Desiderium est actus charitatis. God sayd vnto Moses, why hast thou cried vnto mee for this people? And yet we finde that Moyles spake neuer a word, to shew that hee heard the secret supplication of Moyles heart, Out of the deepes, sayeth the Prophet Dauid, haue I called vnto thee O Lord, out of the deepes, not as out of one deepe, but deeps: out of the greatest

greatest sorrowes both of body and minde haue I called vnto thee. In another place, one deepe faith hee, calleth vpon another. What is that? there is a depth of mans misery now at the gates of death, and there is a depth of Gods mercie, which is ready to heare and helpe all that calles vpon him, now misery calleth vpon mercy.

2 Jonas prayed in the belly of the whale, when hee thought vpon God: Susanna in her distresse, when she lifted vp her eyes to heauen. Haue not I remembred thee, saith David, vpon my bedde, and thought vpon thee when I was waking? And in another place: O Lord, my heart is readie, my heart is readie. As if his trust was, that God would accept the readinesse of his heart.

3 Now is the time that Timothy, a good souldier shou

*Jonas 1.1.  
Susanna 3.5.*

*Psal. 6.3.7  
Psa. 108.1*

1. Tim. 4.

light by Saint Pauls good  
example a good fight, Keepe the  
faith, and so finally his course:  
for why? after all there is a  
Crowne of glory.

4 This is the last Scene  
of all the Comedie, when a lit-  
tle burnt is once past, troubles  
cease, but ioyes neuer cease.  
And therefore a good remem-  
brance of the ioyes to come,  
may now tell vs, that we are  
going from the darkenesse of  
this world to the land of the  
liuing, where is no night, no  
neede of the Candle, nor  
the light of the Sunne, for  
God giueth them light, and  
they shall raigne for euer-  
more. Holde thy peace Baby-  
lon (sayeth Epiphanius) and  
bee mute, O Sodome, be-  
cause (that Article) I beleue  
life euerlasting, is cleare, and  
consequently, bringeth com-  
fort to Gods children depar-  
ting.

Epiph. Ep  
32.3.

5 But let vs hearken to  
Christ

**C**hrist himselfe, I am the resurrection and the life, (sayeth the Lord) whosoever belecueth in me, yea though hee were dead, yet shall hee live, and whosoever liueth, and belecueth in mee, shall not die for euer. **O** toye of toyes: wee lay vs downe to sleepe, and wee rest, and **GOD** it is that makes vs dwell in everlasting safetie,

Ioh. 11. 25

**6** And heere we may not omit to call to minde the manner how Gods seruants of old haue shut vp the day of their mortality.

As first that of Moses, who after he beheld the land of promise, perceiuing his life was not long, blessed **GOD** for all his benefites, blesteth the people, and so dieth. That of Ioshuah, who exhorteth Israell to feare **GOD**, to stand stedfastly in all his Ordinances, and so mildly

Deu. 33. 1

Deu. 34. 5

Ios. 23. 11.

, D

goeth



goeth the way of all the world.  
 That of David, who draw-  
 ing towards his ende, a little  
 before his death intyreth So-  
 lomon his sonne to walke in  
 the wayes of God, that so  
 hee might prosper in whatsoe-  
 ver he tooke in hand. That of  
 Tobie, when as hee lay a dy-  
 ing, called his Sonne and  
 his sonns sonnes, exhorting  
 them by a fatherly authority  
 to be mercifull and iust, that  
 it might goe well with them:  
 That of Saint Stephen who  
 praying for his persecutors  
 and calling vpon the name of  
 Jesus, fell asleepe. That of  
 Iacob, Salutare tuum expectabo  
 Domine. **O Lord** I will waite  
 for thy salvation: when he de-  
 parted, with blessing his pos-  
 terity. That of Serapion, a  
 good and faithfull olde man,  
 (sayeth Eusebius) who after re-  
 ceiving the holy Eucharist,  
 that ioyfull prefection for our  
 passage, most meekely depar-  
 ted

Ios. 24. 29.

1. Reg. 22

To. 23. 8.

Act. 7. 60.

Ge. 49. 18.

Euseb.

lib. 5. ca. 1

45.

ted this life to liue eternally.  
And thus haue the godly  
tooke their farewell of the  
world.

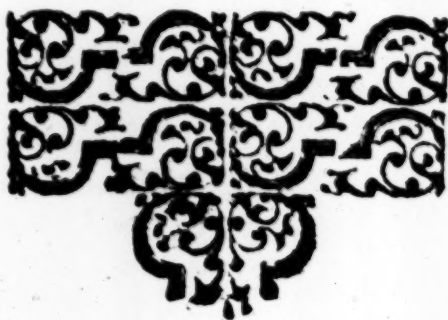
7 As for things subluna-  
ry, they leaue vs, and leaue them,  
the soule onely remaineth to  
be commended vnto God. Now  
may we cry, helpe Lord, for be-  
sides thee we haue no helpe: it  
is not the paces of our owne  
deserts, that can make such a  
garment, as can coner our sin;  
it is the scarlet robe that tooke  
a deepe purple dye in the passion  
of the Sonne of G O D him-  
selfe that must now stand vs in  
stead.

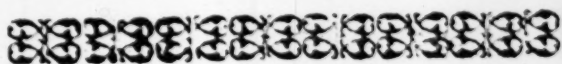
If when thou art going a  
iourney, thou wouldest be glad  
to commit thy temporall goods  
to such a friend, by whom thou  
maist be sure they shall be well  
and safely kept; how much more  
may the Christian man comfort  
himselfe in committing his  
soule to the custodie of  
Iesus Christ his Saviour  
who

Ge. 42. 37

who will keepe it sure and safe  
for euer.

8 Reuben said of Benjamin,  
when, Iacob was leath to let  
him goe: Deluer him vnto mee,  
& I will bring him safely home.  
So of Christ it may be more  
rightly saide: Commend thy  
departing soule vnto him, and  
he will bring it vnto her long  
and blessed home safe and  
sound, which is the  
kingdome of  
heauen.





## CHAP. XX.

In what manner the sicke should  
be directed by those to whom  
this weighty businesse dooth  
specially appertaine.



**A**mongst men those  
whome God hath  
set aparte to helpe  
distressed conscien-  
ces, and to whom he  
hath giuen power and com-  
maundement to pronounce ab-  
solution and remission of sinnes  
in his mercy, to blisse in his  
name, to teach his people, and to  
do them good in time of neede:  
partly by matter of exhortation,  
and partly also by offering vp  
in their behalfe deuoute prayers  
towards the throne of grace  
(for it is the part of Christians  
in generall to exhort to do good  
one to another, while we conti-  
nue

Nu. 6. 23.



due together) and much more it  
is a thing appertaining to them  
vnto whom it hath pleased God  
to commit a far perly care of soules  
in the visitation of the sick, so  
high a worke of mercy they are  
occasions, if euer to enter most  
seriously into the exercise of both

2 That care may be thought to  
be of greatest importance, which  
is imployed in helping them who  
are now least able to help them  
selves, and had neuer more need  
God knows of ghostly direction

3 There is nothing which the  
sicke in these extremities, doe  
more desire against the naturall  
terrors of death and many trou-  
bles of conscience, which at this  
time are wont to assault them  
most. It is theretore greatly  
to bee wished, that like as the  
serpent, that old enemy of man-  
kinde, a man-slayer: yea soule-  
slayer from the beginning, who  
the shorter his time is, the fier-  
cer his wrath is, and chiefly en-  
tendeth ruine vnto the hyle, as  
the

the last parte of mans life is at this time buſie: to thoſe who in louing feede, and in feeding loue Chriſt his lambes, ſhould now be moſt carefull to keepe them from this deuouring Lion, and endeavour to preſent them ſound in faith, topfull in hope rooted in charity, vnto the great Biſhoppe and ſhepherd of their ſoules.

+ Notwithſtanding, that the good grace of that Spirit, which directeth our higheſt proceedings, can better direct a diſcreet and ſober Agent in this caſe, then all formes of direction whatſoever: yet as in other bueries, ſo in this, ſome aduerſements may be obſerued by thoſe, who are content alſo to heare the aduiſe of others.

5 Firſt therefore, death being that which all men ſuffer, (but not all after one ſorte) care ought to be had answerable vnto the diſpoſition of the dying: Tediousneſſe of diſcourſe may ſoone

Ap. 12. 11

Ioh. 21. 15

1. Pe. 2. 25

1. Pet. 5. 8.

Some wearie the weake partie:  
 few wordes, and those some-  
 times in private well ordered,  
 are wont for the most part to  
 auaile most. Impertinent spee-  
 ches are very vnfitte, the pre-  
 sence oftentimes of those who  
 haue bene associate in folly,  
 yea, sometimes the presence of  
 those who are nearest in alli-  
 ance, remooued, is thought by  
 graue iudgement to bee the  
 fittest opportunity for the giuing  
 of Soule Counsell, bearing a  
 simple and honest intent to doe  
 good.

*Chrys. hom.  
 in Secund.  
 Matth.*

9 A premeditated exhorta-  
 tion, after information taken  
 of the disposition of the sicke, is  
 very behouefull: this loose and  
 sleight huddling bype of Diuine  
 matters, and sometimes of  
 Gods Mysteries themselves,  
 doeth often bring in contempt  
 the high Wisedome of holy  
 Scripture, which, but with all  
 reuerence, watchfulnesse, and  
 prayer, none should presume to  
 search

search and open.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertain in this, or the like manner.

And first,

- 1 Now make a most sincere and humble confession of all his sinnes.
- 2 That he be content with all his heart, either to live or die, as it shall seeme good to GOD his Diuine pleasure.
- 3 That hee bee reselued to make a hearty reconciliation with the world, desiring forgiveness, and forgiving all offences what soeuer amongst men.
- 4 That hee take in good parte this visitation sent vnto

Care is  
take that  
the sicke



unto him, to prepare him  
to die leasurably Gods  
seruant.

That hee wholy com-  
mend him to G O D his  
mercy in the onely media-  
tion of Christ Iesus his  
Saviour.

Secondly.

1 That all of what estate  
or condition soeuer, must  
departe this transitory  
world.

2 That Gods Childzen  
throughout the volume of  
holy Scripture, and ex-  
amples of auncient Wri-  
ters haue willingly peelded  
themselves at the time of  
their visitation.

That Christ himselfe  
went not vp into glozy,  
but first hee passed through  
death.

3 That the death of the  
seruants of G O D is pre-  
cious

Let care bee  
had that the  
sicke may be  
moued to  
call to mind

cious in his sight, and  
that they rest from their  
labours.

These de-  
maundes  
may bee  
proposed  
to the  
sicke.

1 Whether hee acknow-  
ledge the faith of the holy  
Trinitie, with the articles  
of the Credo, and in this  
faith hee resolved to live  
and die.

2 Whether he bee sorry for  
his sinnes, and aske God  
forgivenesse, with a peni-  
tent heart in the merites of  
Christ Iesus.

To which confession of  
faith GOD sendeth him  
this message. Go in peace.

The sicke  
should be  
willed to  
remem-  
ber.

1 That Christ came not  
to call the righteous, but  
sinners to repentance: hee  
is a sinner therefore him.

That hee was the very  
Lamb of God, that came  
to take away the offences  
of the world: hee hath  
many offences, therefore  
to

to take away his.

3 That hee is a refuge for  
all them that bee wearie,  
and heauy laden: Hee is  
wearie, therefore a refuge to  
him.

4 That hee is our righte-  
ousnesse, and neare to all  
that call vpon him: hee cal-  
leth, therefore neare into  
him.

5 That if he liue, hee liueth  
vnto the Lord, and if hee  
die, hee dieth vnto the  
Lord: whither he liue or die,  
he is the Lords.

1 The Prophet Dauid,  
Lord remember thy seruant  
in all his troubles.

2 The Publican, God bee  
mercifull vnto me a sinner.

3 The woman of Canaan, le-  
sus thou sonne of Dauid haue  
pitty on me.

4 Iob, I knowe that my  
redeemer liueth, and that  
I shall rise againe, and see  
God

Let him  
also say  
with

He  
be  
red  
Ies  
me

God not with other, but with the selfe same eyes.

5 **Saint** Stephen : Lorde Iesus receiue my spirite, and to say : I am that wounded man, blessed Samaritan, heale mee : I am that wandring childe, that is not worthy to bee called thy sonne : father, make mee thy meanest seruant, I am the lost sheepe : O seeke and saue mee : bring mee home Lord vnto the heauenly folde.

6 **To mention the wordes of Christ vpon the Crosse**, Father into thy handes I commit my spirit.

He may be requi- red to say Iesus giue me ,	{	1	<b>P</b> atience in my trouble.
		2	<b>C</b> omfort in my afflictions,
		3	<b>S</b> trength in thy mercies.
		4	<b>D</b> eliverance at thy pleasure. Iesus be my Iesus.

1 **N**ot able to pronounce them himsele, let the Articles



ticles of the Crosse be recited in his presence by some other: I belecue in God, &c.

- 2 **Distempered** (as the best may bee) in burning feauers, and otherwise, choller shooting vp into the braine, and the malignant humour meeting with the vitall powers, which may cause raving. let him in few words, be moued to remember God, and the assembly may softly pray by him.

If the sicke  
be

- 3 **Troubled with strange visions** as good men haue bene, beseech him in the name of **G D D**, to call to minde the abundant loue of **Iesus Christ** crucified.

- 4 **Seeme to be tormented in conscience** by reason of his former sinnes, lay before him the abundant loue of our **Lord Iesus** and

Read  
the fi

and that where finnes doe abound, mercie doth superabound and that Christ looks for repentant sinners to come vnto him.

§ Deniue and sorrowfull mention the toyes of heauen, whether hee shall goe by Gods grace, and the troubles of this sinfull worlde, which hee hath often felt, and may nowe very thankfully leaue.

The History of the Passion, Luke 22. 23. Chapters.

The nine and twentieth Psalm, Vnto thee O Lord.

The 24. Psalm, Like as the Hart desireth the water streames, &c.

The 51. Psalm, Miserere mei Deus.

The 143 Psalm. Heare my prayer O Lord,

The

Reade by  
the sicke.

Sutton, C.

The 14. Chapter of S.  
Iohns Gospell.

The 7 Chapter of the  
Apocalyps.

The 15. Cha. of the first  
Epistle to the Corinthians.

If the sicke be painfully griued  
or strangely visited.

Iob. 4. 6.

Iob 22. 6.

1 Let not any censure hink, as  
Iobs friendes, who thought  
Iob an hypocrite, because of his  
afflictions.

Luc. 13. 4.

2 O as those that tolde our  
Saviour of the Galileans, who  
iudged them greater sinners the  
the rest, because the tower of  
Siloah fell vpon them.

Act. 28. 3.

3 O as the Barbarians, who  
deemed S. Paul an euill man, be-  
cause the viper claued vnto him.

Pr. 24. 17.

4 Let none be glad when his  
enemy falleth, lest the Lord see  
it, and it displease him.

Gen. 50.

19. 5.

Let euery one remember that  
of Ioseph, am I not also vnder  
the hand of God?

That

**That of the Apostle in the  
twelfth to the Romanes,** Weep  
with them that weepe.

Rom. 12.

15.6.

Eccl. 7. 35

7.

**That of the Wiseman:** Bee  
not slow to visite the sicke.

**That of S. Iames:** Pray one  
for another.

Iam. 5. 16.

A forme of leauing the sicke to  
Gods protection.



He Lord heare thee  
in the day of trouble  
the name of the  
God of Iacob defend  
thee, send thee help

Pf. 20. 1, 2.

from his sanctuary, & strengthen  
thee out of Sion grant thee thy  
hearts desire, and fulfill all thy  
mind, some put their trust in hor-  
ses and some in chariots, but we  
will remember the name of the  
Lord. Saue Lord and heare vs  
O King of Heauen, when we cal  
vpon thee. **Jesus the son of the  
liuing God, put his passion be-  
tweene thy Ang and iudgement  
to come.**

¶

A

Sutton, C.



A Forme of Confession to be  
vsed of the sicke by himselfe.



Acknowledge vnto  
almighty God,  
my great & grie-  
uous offences done  
in all my life.

I haue sinned in pride of  
heart, not thanking the giuer of  
all good for his gifts.

I haue sinned in pride of  
cloathing in pride of strength,  
of beauty, of eloquence, of ri-  
ches. whereof I crie God mer-  
cy.

I haue sinned in enuie, bra-  
ring any praysed, or better belo-  
ued then my selfe, whereof I cry  
God mercy.

I haue sinned in wrath and  
seeking reuenge, being moued  
vpon euery light occasion. wher  
of I cry God mercy.

I haue sinned in sloth by heaui-  
nes of minde, in idle thoughts  
and imaginations, I haue neg-  
lected

lected prayer and meditation  
whereof I crie God mercy.

I haue sinned in couetous-  
nes by vnlawfull desire of ri-  
ches and worldly wealth, I  
pittied not the state of the mi-  
serable, whereof I cry God  
mercy.

I haue sinned in vnsatiable  
eating and drinking, by often  
excesse whereof I crie G D  
mercy.

I haue sinned by vncleannes  
of life, vnchast thoughts, & the  
like, whereof I crie God mercy.

I haue not giuen counsell to  
them that had need, taught the  
ignorant, forgiven them that  
offended me, whereof I cry God  
mercy.

I haue sinned in breaking the  
ten commandments, I haue  
not loued God aboue all. I  
haue not sincerely worshipped  
him, I haue not honoured his  
sacred name, but vsed the same  
in oathes. I haue not sanctified  
his Sabbathes, I haue not

done due reuerence to my parents and gouernours, I haue borne deadly hatred. I haue liued vchastly. I haue taken my neighbours goods. I haue deprauid his good name, I haue coveted that which was contrary to the lawes of God, for all these I crye God mercy.

I haue not vled the gifts of the holy Ghost to the honoz of God, the gift of vnderstanding the gift of counsell, the gift of science, the gift of strength, the gift of knowledge, the gift of orzed, wherof I cry' God mercy

For all these, or any other known or vknown, that euer I did since I was born to this day, I aske God mercy with a penitent heart, beseeching him to free me from my ghostly enemy, and to pardon me all in the merites of his son Christ Iesus my onely Saviour & Redeemer, in whose name I pray as he hath taught vs, Our Father. &c.

A

A forme of Prayer to be vsed by  
the sicke.



**O** Lord Iesus who  
art the resurrecti-  
on and the life, in  
whō whosoener  
belaueth shal liue  
though he die. I neither desire  
the continuāce of this mortali-  
ty, or a more speedy deliuerance  
but onely commend my selfe  
wholy to thy will: Doe with  
me most mercifull Sauior ac-  
cording to the riches of thy good-  
nesse, through thee haue I  
beene holpen, euer since I was  
borne: thou art he that tooke  
me out of my mothers womb,  
and hast preserved me to this  
houre? it griueneth me that I  
haue so often offended thy  
goodnesse, and am grieved  
that I grieve no more, Lord  
as an humble sator I appraie  
vnto thy throne of mercy, and  
there beggeth thou a des. re-  
mission



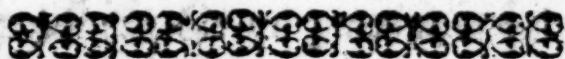
mission of all my sinnes in the  
merites of thy bitter passion. I  
offer unto thee a penitent heart  
for the time past, and promise  
of amendment if it shall please  
thy divine wisdom to continue  
me in this my pilgrimage for  
the time to come. I referre my  
life wholly to thy heavenly  
will, in hope of a better resur-  
rection, in thy eternall & ever-  
lasting kingdom, through Je-  
sus Christ our Lord, Amen.

A Prayer against the feare  
of Death.



O Lord, Father of  
mercy, and God  
of all consolati-  
on, heare me thy  
distressed Crea-  
ture: the reace of death is fallen  
vpon me. I fear, I faint, I faile.  
Lord be thou my helper, I find  
that death is dreadfull to na-  
ture: shield mee vnder the sha-  
dow of thy wings, strengthen  
my

my weaknesse by thy power,  
my waivering by thy promises  
which art wont to heare and  
helpe them that cal vpon thee in  
the day of trouble: the day of  
trouble & heaviness is come vpon  
me: to thee I call in thee I  
trust, though fraile flesh begin  
to shrink, yet grant most mer-  
ciful Lord that faith in thy most  
blessed passion, neuer decay in  
me that hope neuer ingaith, but  
that the comfortable expectation  
of a better life to come, may re-  
uiue and raise vp my peniue  
soule, when strength faileth me,  
and the light of mine eyes is  
gone, grant Lord that my heart  
may cal vpon thee, and say, Lord  
Jesus receiue my spirit, which  
liuest and raignest with the Fa-  
ther and the holy Ghost, one  
God world without ende. A-  
men.



## CHAP. XXI.

Wherein is laid downe the manner of commending the sicke into the hands of God, at the houre of death.



**G**OD the Father, who hath created thee. God the son who hath redeemed thee God the holy Ghost, who hath infused his grace into thee, assist thee in all thy trials, and lead thee the way to everlasting peace.

Answer. Amen.

Christ that died for thee keepe thee from all euill.

Ans. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answer. Amen.

Christ that loued thee so deare

dearely, haue mercy vpon thee.

Answer. Amen.

Christ Iesus that rose from the dead, the third day, raise thee body and soule in the resurrection of the iust.

Answer. Amen

Christ that sitteth at the right hand of God in heauen, bring thee vnto everlasting ioy

Answer. Amen.

God the Father preserve & keepe thee, God the son assist & strengthen thee. The blessed spirite of the Lord God the holy Ghost be with thee. The holy Trinity ayde thee in life and death.

Answer. Amen.

God grant thy place may be in Abrahams bosome. Amen.

God graunt thou maist behold thy blessed Saniour in the state of glory. Amen.

God grant thy death may be precious in his sight, in whom thou art to rest for ever.

Answer. Amen.

¶ S

A



## A Brieffe forme of Prayer.



**A**lmyghty mercifull fa-  
ther, we commend  
vnto thee this thy  
seruant, the work  
of thine own hands  
we commēd vnto thee his soule  
in the merites of Christ Iesus  
his redēmer. Accept O Lord,  
thine own creature: forgive  
we beseech thee, wharsoeuer  
hath bin committed by humaine  
frailty, and command thy An-  
gels to conduct him to the land  
of euerlasting peace.

Answer. Amen.

Preserue O Lord the soule  
of thy seruant, as thou diddest  
Noah in the flood.

Answer. Amen.

Preserue O Lord the soule  
of thy seruant, as thou diddest  
Lot from the fire of Sodome.

Answer. Amen.

Preserue O Lord the soule  
of

of thy servant, as thou diddest  
Iob in all his aduersaries.

Answer. Amen.

Preserue O Lord, the soule  
of thy servant, as thou diddest  
the Israelites from the power  
of Pharaoh, and the oppression  
of Egypt.

Answer. Amen.

Preserue O Lord, the soule  
of thy servant from the malice  
of Sathan as thou diddest Da-  
uid from all his enemies.

Answer. Amen.

Preserue O Lord, the soule  
of thy servant, as thou diddest  
Daniel from the mouth of the  
Lions.

Answer. Amen.

Preserue O Lord, the soule  
of thy servant, as thou diddest  
the three children from the fiery  
flames.

Answer. Amen.

Preserue O Lord, the soule  
of thy servant, as thou diddest  
Elias from the false Prophets,  
that sought his overthrow.

Answer.

Answer.

Amen.

**D**eliver **O** Lord the soule  
of thy servant, and deliver him  
as thou diddest thy Apostles  
Paul and Barnabas out of prison  
at midnight.

Answer.

Amen.

**F**rom that rufull darkenes,  
Deliver him **O** Lord,

**F**rom the paines of hell,  
Deliver him **O** Lord.

**F**rom everlasting maledicti-  
on.

Deliver him **O** Lord.

**B**y thy nativite.

**O** Lord deliver him.

**B**y thy fasting and prayer,  
**O** Lord deliver him.

**B**y thy hunger and thirst,  
**O** Lord deliver him.

**B**y thy crosse and passion,  
**O** Lord deliver him.

**B**y thy descension into hell,  
**O** Lord deliver him.

**B**y thy resurrection from the  
dead the third day,

**O**

O Lord deliuer him.

By thy ascension into Hea-  
uen,

O Lord deliuer him.

By thy sitting at the right  
hand of the father in glory.

O Lord deliuer him.

Amen.

Into thy mercifull hands, O  
heavenly Father. We commend  
the soule of thy servant now  
departing : acknowledge wee  
beseech thee, a sheepe of thine  
owne fold, a lambe of thy owne  
flocke. Receiue him into the  
armes of thy mercy, knowing  
the thing cannot perish which  
is committed to thy charge, O  
most mercifull Iesu receiue, we  
beseech thee, his spirit in peace,  
Amen.

The blessing of the sicke,  
when he is now giuing vp the  
Ghost.

Iesus Christ absolue thee  
from all thy sinnes.

Ans.

Amen.

Iesus Christ remit all þe euill  
which



which thou hast committed by  
say bearing, by thy seeing, by  
thy touching, by thy tasting  
howsoever.

Answer. Amen.

Jesus Christ that died for  
thee, put out all thy offences.

Ans. Amen.

Jesus Christ that callst  
thee, receive thee into his hea-  
venly kingdome.

Ans. Amen.

The Lord bless thee, and  
keep thee. The Lord make his  
face to shine upon thee. The  
Lord lift up his countenance  
ouer thee and give thee a ioyfull  
resurrection to life everlasting.

Ans. Amen.

Depart O Christian soule.  
in the name of God the Father  
who created thee, of God the  
Sonne, who redeemed thee, of  
God the holy Ghost, who san-  
ctified thee, one living and im-  
mortall God, to whom be glory  
for ever and ever, Amen.

A

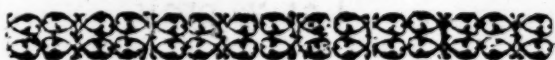
A Prayer to be vsed by the assembly at the time of the christian mans departure.

Let vs pray.



Almighty and everlasting God, seeing it hath pleased thee to take this thy servant out of the miserie of a sinnefull worlde unto thy heavenly Kingdome, (Lord) thy name be blessed now and evermore, make vs we beseech thee, that yet remaine mindfull of our mortality, that we may walke before thee in righteousness and holinesse all the dayes of our life, and when the time of our departure shall come, we may rest in thee, as our hope is, this thy servant doth, that we with him, and all other departed in the faith of thy holy name, may reioyce together

gether in thy eternall and ever-  
lasting Kingdome, through  
Jesus Christ our Lord A-  
men.



## CHAP. XXII.

An exhortation to comfort all  
those who lament and mourn  
for the departure of others.



**I**n vse mourning  
for the dead, de-  
cency amongst  
men, and Christi-  
anity doth allow  
as much: exāples of holy scrip-  
tures doe appoyne the same.  
What more seemly then the per-  
formance of a duty, whereby we  
give testimony of naturall af-  
fection, in this solemne depar-  
ture each from other? God hath  
neither made vs stockes nor  
stones, nor given vs heartes  
which

which should have no feeling,  
when occasions are offer'd, or  
times becoming to require sor-  
rowfull affections.

2 On the contrary, what  
more uncomely, then to ble  
mirth in the house of mourning?  
A very heathenish manner was  
it thought to be, by the decree of  
an ancient counsell to sport at  
these motives to mourning.

3 For examples in holy  
Scripture, we find that Abra-  
hā mourned for Sarah his wife:  
all Israel for Samuel their  
Prophet: the people in the  
wildernesse for Aaron their  
high Priest: the inhabitants  
of Bethulia for Judith that ho-  
nourable widow: the Macha-  
bees for Iudas their noble Cap-  
taine: Martha and Mary for La-  
zarus their brother: the women  
of Ieruzie for their tender chil-  
dren those young infants: the  
twelve Patriarkes for Iacob  
their aged father: David for Io-  
nathan his trusty and faithfull  
friend:

*Concil A.  
rel. 3. sub.  
Leo. 1.*

Ge. 23. 2.  
1. Sa. 25. 1.  
Nu. 20. 29  
Iud. 16. 24

Mac. 9. 20  
21.  
Ioa. 11. 31

Mat. 7. 18.

Ge. 50. 14  
2. Sa. 1. 17.



friend. Nay, Christ himselfe sayth Saint Ierome, went not to his Sepulchre without weeping eyes.

Ge. 50. 14

Neither hath this mourning bene a light passion onely. Great was the lamentation that Iacob made at the supposed death of his sonne Ioseph, when he sayde: I will goe vnto the graue to my sonne sorrowing. Great was the lamentation that David made,

2. Sa. 1. 27

when newes was brought him of Absalons ende: O Absalon, Absalon, my sonne Absalon, I would to God I had died for thee. It was no doubt: a sorrow to his heart.

Ac. 9. 39.

Great was the lamentation which the widower made for Dorcas so good a woman, full of good workes and almes, when they considered her goodnesse and bountie towards them. And thus wee see the laudable custome, and practise in mourning for the dead.

¶ When

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When the Apostle forbade the Thessalonians to sorrow, as did not absolutely forbid all sorrowing, but sorrowing after the manner of the Gentiles. So Simeon Austen, Contristamur, sed non sicut ceteri, indeed we are sorrowfull, but not as others without hope. Non culpamus affectum (sayth S. Bernard) sed excessum. We blame not the affection it self, but the excesse or want of moderation. We may not onely use moderate sorrow in the departure of others, but even in the departure of the godly, and well disposed themselves.

Now as good men often are, and in regard of their great misse in the world, where they had been many waies helpfull unto others, may be mourned for of many, which is a testimony of their need, who haue left but few such behind, their living were not hurtfull unto others, and their death is not desired of any

1. Thes. 4.  
13.

*Aug. de  
Verb. & po.  
Serm. 32.  
Bern. in  
Cant. Ser.  
26.*

any, but lamented of most.) So is it a signe of some ill dealing amongst men, when the poore and distressed let them goe a way without any lamentation at all.

Ier. 22. 15.

It was said by the Prophet Jeremy to Ichoiakin. So long as thy father did helpe the oppressed, did he not prosper? And after he addeth this, as a great punishment to be laide vpon him, wel, thou shalt die in grief of mind, and there shall be none to make lamentation for thee.

Phil. 2. 27.

The Apostle confesseth in plaine words, that God had mercy on him, in sparing Epaphroditus, lest hee should haue had sorrow vpon sorrow: to shew that he was not so stoical but himselfe should haue had feeling in such a case.

Eccl. 38.  
66.

My sonne saith the Wiseman powre forth thy teares ouer the dead, & neglect not his buriall: Whence we may also gather, that

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that funeral rites, decent interring of the corpes, requies and seemely mourning, which Saint Austen calleth officia postremi muneris, our last duties of loue in this world amongst friends, are not vsfitting the practise of those, amongst whome all things should be done in order.

6 The Israelites in burying so honourably their fathers and Gouvernours, did shew themselves a people of good and orderly disposition. Surely, Dauid did shew mercy (saith .yc same father) to Saul and Ionathan, in burying their bones in that decent manner he did. My sonne (saith Tobie) when I die, bury me honestly: The new Sepulchre, the cleane linnen cloathes, the sweet oynments, the assembly of men of reputation, shewed how our Saviour, was respectfully regarded and entombed with solemnity: and sure these bodies

*August de  
Verb. Apo.*

1. Cor. 14.

*August. de  
cur. geren.  
promer.*

To. 14. 10



bodies which haue bene the  
Temples of the holy Ghost.  
and shall be changed at the  
day of Doome into a conditi-  
on of glozy, should haue that  
decency perfozmed, as is agree-  
able both to practise and Chri-  
tian seemelines

It was the desire of the old  
Patriarkes, that their bones  
might be orderly laid in the se-  
pulchres of their Fathers,  
in the second of Samuel and  
the second Chapter, Dauid sent  
messengers to the me of Iabesh  
Gilead, and saide vnto them,  
blessed are yee of the Lord that  
you haue shewed such kindnes  
to your master Saul, and buried  
him.

It was the prayse of heathē  
Conquerours, to permit the  
burial of the dead. Wherefore  
not to yelde them, after a Cy-  
nicke maner, comely burials, or  
Christian mourning with mo-  
deration, is most inhumane, nay  
is a conceit to say trush, very  
barba-

*Zenoph. li.  
de Iust.  
Cyr.*

barbar

7

Christ  
rome a  
farre  
faith:  
death  
in God  
and the  
talitie

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dead, sa  
And so  
thers,  
tion br  
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from t  
For as  
in this  
bad.

8

Father  
or child  
Job, D  
abstulit  
and the  
Sit non

barbarous.

7 Notwithstanding, this Christian sorrowe, yet to sorrowe as men without hope, is farre distant from the rule of faith: which tels vs, That the death of the Saints is pretious in Gods sight. They are at peace and their hope is full of immortalitye.

Ps. 116. 16

He that sayde, My sonne powre forth thy teares ouer the dead, said also, Comfort thy selfe. And surely Christians of all others, who beleene the resurrection into a better life, should raise vp themselves by faith, from too too dolefull passions. For as in all other things, so in this, a moderation should be had.

Ec. 38. 17.

8 Haue we lost a good Father, friend, husband, wife, or children? We may say with Iob, Dominus dedit, Dominus abstulit, The Lord haue giuen, and the Lord hath taken away. Sit nomen Domini benedictum  
Blessed

Iob. 1. 21.

Blessed be the Name of the Lord.

Neither are they cleane taken from vs, but gone a little before on the way, wherein we must all follow, We shall one day meet againe by the grace of God - at which time (saith Cyprian) there wil be no more tearyng, when friends come to liue together, to reioyce together. Our knowledge is now but in part, then shall we know as we are known: where Peter shall be Peter, and Paul shall be Paul (saith S. Cyril) and many longe since departed shall (as some of the ancient fathers say) be knowne of vs, that haue liued long after, as Peter knewe Moyses & Elias vpon the mount. If it will be a comfort to see our good friends, who liued in the worlde, O good G O D, what a ioy shall it bee to see Christ the Saviour of the worlde:

6 Amongst other meanes of

*Cypr de morte.*

*Cyr. in Io.*

*Aug. Cry.*

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of comfort that happy hope of  
 the resurrection should raise vs  
 vp from our most penſiue  
 thoughts : Resurrectio mortu-  
 orum, fiducia Christianorum,  
 ſaith Tertullian, the resurrection  
 of the dead is the confidence of  
 Christians, Chriſt our Sau-  
 our before his paſſion, when  
 he ſawe his Diſciples ſorrow-  
 full for his departure, which  
 was ſo ſhortly to enſue, ſayth  
 vnto them : If you loued mee  
 you would reioyce, becauſe  
 I ſaide, I goe vnto the Father.  
 So it may be ſaid to thoſe that  
 mourne for the miſſe of others,  
 let not your mindes be too much  
 plunged in ſorrowe, becauſe  
 you loued thoſe for whome  
 you thus lament, they are gone  
 vnto their eternall Redeem-  
 er.

God ſaith, I am the God of  
 Abraham, the God of Iſaacke  
 God is the God of the faithfull  
 departed.

10 It is ſayde of Enoch

Q

be

Ioh. 14. 29

Sutton, C.



Gen. 5. 24

2. Reg. 22.  
20.*Hier. ad  
Helio.**Aug. de  
predest. in  
Sanct.**Ambro. de  
exces. Sa-  
tyr.*

Gen. 7. 1.

Gen. 19. 1

Lu. 10. 22.

because his soule pleased God  
 GOD tooke him away. It  
 was spoken as a blessing to  
 Iosias, that hee should be ga-  
 thered vnto his Fathers before  
 the captiuitie of the people  
 came. Saint Ierome of sinfull  
 times saith Fælix Nepotianus  
 qui hæc non vider, Nepotian is  
 a happy man that liues not to  
 see this wicked world. Surely  
 saith Saint Austen, as good  
 men are gone from vs, so are  
 they gone from a place full of  
 many assaults. And Saint  
 Ambrose of one, non tam a no-  
 bis, he was not so much taken  
 from vs, as from dangers.

I. When God stippes his  
 Noahs, it is a signe there is a  
 flood not farre behinde. When  
 God sends Angels to fetch his  
 Lots out of Sodom it is a sign  
 there is punishment for the sin-  
 full Cities shortly to ensue.  
 When God takes Lazarus to  
 Abrahams bosome, there is then  
 no more penury to endure.

Where:

Wherefore seeing we are all  
to passe downe the streame of  
mortality, we may not thinke  
it so straunge to haue experi-  
ence thereof in the departur of  
other, which we shall one day  
experience in our selues. It was  
complaine of the death of  
friends, we complaine in effect,  
that they were borne mortall.

We should remember Death  
is as the lines drawn from the  
Center vnto the Circumfe-  
rence, euen on euery parte:  
as the byright Magistrate  
equall to all which may the ra-  
ther moue vs to be content in  
cases so resolute as Death:  
we must take all as well as we  
may, seeing there is no remedy  
to recouer losses, let vs comfort  
our selues. The good meaning  
borrower the sooner his debt is  
discharged. & sooner is he acquit  
He that makes but a short voi-  
age, and is the soonest at the ha-  
uen of rest, is the sooner also frō  
danger of shipwracke, he that is

to finish a tourney, better it is  
to doe it quickly then slowly,  
happie is that man that liueth  
in patience, & dyeth in desire.

13 The Wiseman prayes  
the dead aboue the liuing, for  
sure they are in a better case by  
farre, departing in the Lord.  
And Saint Iohn heard a voyce  
from heauen, saying, Blessed  
are the dead, a voyce from hea-  
uen, and therefore from a place  
where is blessednesse indeed, &  
could best testifie of it, and those  
that possesse it.

Againe, Nemo mortuus,  
saith Saint Austen, qui nō fu-  
it aliquando moriturus. There  
is none dead, which must not  
needs die ere long, no ransome  
can redæme from death. They  
now rest from their labours,  
and therefore their good estate  
now obtained should the rather  
moue vs, (remembzng their  
good) to be content.

At our entrance into the  
world, we brought with vs a  
subiection

Ap. 14. 3.

Aug. lib. 1.  
de Ciuit.  
Dei, cap. 11

subiection vnto death. Againe,  
all liued, and therefore death  
goeth ouer all, and return we  
must to the place, from whence  
we came sooner or later? This  
would bring but our banish-  
ment for a time, from which  
these blessed soules now freed  
would tell vs, (were they to re-  
turne into these earthly regi-  
ons, which without controuer-  
sie they doe not) that they with  
Marie haue chosen the better  
part.

We heere with Martha, are  
careful about many things they  
haue that one thing which is  
necessary, that shall neuer bee  
taken from them: They are  
where is neyther marryng no  
giuing into marriage, for  
why? their state is as the An-  
gels of Heauen. A speech of  
comfort Christ sayeth, Father I  
will that they whome thou hast  
giuen me bee euer where I am,  
that they may behold my glo-  
ry.

Q 3

14 How

Rom. 5. 20  
*August. de*  
*Spiritu, &*  
*Anima.*  
*cur. gerem*  
*promort.*

LU. II. 42.

Mat. 22. 30.

Sutton, C.

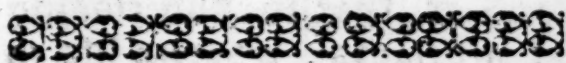


14 How to accept of, and take in good part as we may, the losse as we count it, or rather misse for a time, of friends departed: the behaviour of David in this case may be considered. Who, when the child was sicke, fasteth, prayeth, prostrateth himself vpon the earth: but hearing that Gods will was accomplished in the death of the child, David rose vp, ate bread, receiued comfort, as it seemed after al his sorrow; being demanded the cause of this diuersity of behaviour, answered, While the child was yet aliue, I fasted and wept, for I said, who can tell whether God will haue mercy on me, that the child may liue. but being dead, wherfore should, I now fast, can I bring him againe any more? I shal goe vnto him, but he shal not return vnto me.

In the like case, Saint Bernard, being not a little moued for the death of one, I turned  
me

1. Sa. 22.  
19.

me (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his iuine prouidence, what should more sorrowing auaille? Lord thou hast take thine, none of mine, teares forbad mee to speake further. And so the good Father resolved to rest content with the will of God.



## CHAP. XXIII.

How those that vndertake any daungerous attempts eyther by Sea or land: wherein they are in perill of death, should specially before hand make themselves ready for God.



If those men who are in times and places of most safety, should (respecting the vncertainie of humane condition)

¶ 4. thinke

euery day of their last day, which by little and little will come vpon them: then how much moze ought those who enter in to place of apparant perill, vnder take attempts of greatest danger, stand vpon their guard, and be euermoze well provided to bee ready for God.

But here we must seriously consider, that the vnder taking of attempts, wherein life is indangered, is onely warran- table when the cause is iust and the authoritie lawfull. The desperate enterprises of those who in priuate quarrels goe forth with murthering heartes, and in their hands the instruments of death, are most vnseufferable: in this case to be taken from the worlde is verie dangerous, how should he thinke God will receiue his soule, that dies with a minde desirous to shedde that blood, for which Christ shedde his blood: There is in these  
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attempts, more murdering malice then Christian manhood. Let the publike magistrate vse the sword let the priuate man surcease, iust occasion so requiring, let him then prepare in the name of God.

2 Heathen men could tell Ionas, that in a case of imminēt danger, there was no other refuge but to flie vnto the assistance of some superiour power by calling vpon **G D D** Pharaoh himselfe could entreate Moyse to pray for him, how much more then should those whose hope reacheth farther then the sauing or loosing of a life mortall entring into any attempt, wherein they are in hazard, first with Iudiths worshipping **G D D** in all deuotion, and then she went forth for the deliuerance of Bethulia.

Ionas. 1.6.

Iud. 9.15.

3 Faith and trust in God doth not make men cowards but rather addeth spirit and comfort

D. 5

in

Sutton, C.



Heb. 11.  
32.34.

in greatest assaults of enemies. By faith (saith the Apostle) Gedeon, Barac, Sampson, Iephthē and also Dauid, of weak were made strong, wared valiant in battell turned to flight the armies of alians, who came against Gods people with great force and multitudes.

While their enemies were arming themselves with sword and shield, the manner of God his people was to arme them with deuotion, as fasting and prayer, and a religious commending themselves eyther in life or death to his protection.

Nū. 22.5.

4 When Balaack saw the people of Israel prosper more by their praying, then he could by his fighting, hee would needes haue Balaam to curse them.

Ier. ad He  
1202.

Moyse (saith Saint Ierome) fought as wel as Iosua, against Amalech, for while Moyse held up his hands, Israel preuailed, and when hee let his handes down

downe, Amelech preailed, but  
Moyſes hands were ſteady un-  
till the going downe of the ſun.

Ex. 17. 1.

*Ru. Socra.  
Eccl. hiſt.*

Rufinus and Socrates write,  
that Theodoſius the Chriſtian  
Emperour, in a great battell a-  
gainſt Eugenius, when he ſaw  
the huge multitude that was  
coming againſt him, (and ſo  
in the ſight of man) there was  
apparant overthawe at hand,  
he gets him up into a place e-  
minent (or in the ſight of all the  
army) falls downe proſtrate up-  
on the earth, beſeecheth God, if  
ever he would looke upon a ſin-  
full creature, to helpe him at  
this time of greateſt neede: ſud-  
denly there roſe a mighty wind  
which blew the darts of the e-  
nemies backe upon themſelves,  
in ſuch a wonderful manner, as  
Eugenius with all his hoſt was  
cleane diſcomfited, who ſawe  
the power of Chriſt fought  
for his people, & therefore cryed  
in effect as the Egyptians did:  
Oh, God is in the cloud, or God  
fighteth

fighteth for them.

Thus with faith and constancy haue the seruants of God gone forth against their enemies with all deuotion, thoroughly preparing themselves either for life or death as it should best stand with the good pleasure of his diuine providence.

For those therefore that undertake and attempt, eyther by sea or by land, wherein life more then ordinary is endangered let them in the name of God goe forth with soules prepared: for in so doing, they remember themselves to haue a further expectation, then eyther the gaining or loosing of a life temporal Paratos inueniat, saith Eusebius Emisenus, extrema necessitas, quæ sæpe opprimit imparatos. Let extreme necessity find them ready, which is wont to oppress men vnready.

In worldly affaires we oftentimes forget heavenly, and there

*Eus. Emis.  
hom. 1. Ad  
Mon.*

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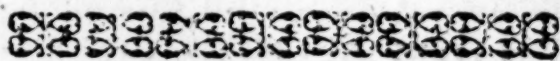
therefore good reason, that in  
 heauenly we should also goe a-  
 doe from all earthly cogitati-  
 ons, and presenting our selues  
 before God, commend in so-  
 lemn manner, our soules into  
 his hands: which done, with  
 Hester we may say: If wee pe-  
 rish, wee perish, now the will of  
 God be fulfilled. So there-  
 fore for men attempting daun-  
 gers by sea or land, or by what  
 occasion so euer, either ordinary  
 or extraordinary: when they ad-  
 uenture to vndertake any acti-  
 on, wherein life is put in ha-  
 zarde: for all these or any of  
 them to prepare themselves for  
 their departure, it may be layde  
 which S Iohn hath in the  
 Apocalpps, Hic est sa-  
 pientia, Here is  
 wisdom

Hest. 4. 16

CHAP.

Sutton, C.





## CHAP. XXIIII.

A brief direction for such as are suddenly called to depart this world.



Concerning prayer, for our deliuerance from sudden or vnproviden death, how meet it is that we do not giue th. least occasion to vncharitable censures to speake of vs whē we are gone. And how well the Church bleth this amongst other cōmendable kinds of prayer, somewhat hath bene before mentioned: and their hardest conceits, who in this case are ouer hasty to iudge others, departing this world to their seeming suddenly, is in part answered. It now remaineth that some direction be laid down for their better instruction, who  
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in this case are called to take their farewell of this vale of misery, sometimes in a very moment.

1 First, let it be remembered that we are all vnder the hand of G D D. whose proceedings are vnsearchable, and past finding out: who knowes better (as hath bene said) how and when the best is to bring vs to his Kingdome, O Lord thou art the workman, we are the vessels.

2 Secondly, let them call to mind, our condition in this world, how neare wee are to death, euery moment the word in Hebrew, which signifieth dead, doth in one title onely differ from that, which signifieth mortall to shew that in the holy tongue, mortall differeth frō dead but in one title. A gaine, that wee are no other but Dauids stranger, our tarrying is but for a night, seeke vs in the morning, We are gone: we know not

not the time of our departure,  
and cannot tell the certainty of  
that day, and peraduentur this  
is the day

Our bodies combined of the  
four Elements, humours, ha-  
ving the nature of the water,  
the lights and the lungs which  
are the fanne of the heart, of  
the ayre, the heart it selfe,  
which is smallest upward, of  
the fire, the bones and flesh  
of the earth, and the nature  
of mixed bodies is turned (as  
the Philosophers tell vs) in  
a very instant into the first  
matter, which done, a disso-  
lution there is of the whole,  
The Soule departed from  
the Body, there is the  
House, the House-holder is  
gone.

Mat.20.10

4 Thirdly, let him consi-  
der, that wee came nat toge-  
ther, but as the labourers  
into the Vineyard, some came  
in at one houre, and some at  
another, so is our departure  
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out of the Vineyard : our comfort is , be it sooner or later , the great Lorde hath a penny ready for the labourers.

5 Fourthly , let not the suddenesse dismay any . for vnto the faithfull man , it is no suddenesse at all , the righteous is neuer prevented by death , how soon he be gone . God respects not , sayes Saint Austen , so much quo modo , after what manner , as quales morimur , what manner of ones we be.

When we liue in his feare , we die in his fauour , be our departure neuer so soone . And Non multum curandum est ijs qui necessario morituri sūt quid accidat vt moriantur , sed moriendo , quo ire cogūtur , we should not so much care for the manner of dying , as being dead , whither we goe.

6 Last of all , let not this short warning bee a scruple

*Aug. de  
Quaest.  
Dulc. cap.  
24.*

Ro. 14 8.

Sutton, C.



He.11.17.

Lu.23.42.

to the conscience of any: wee must referre all to Gods disposing. eyther in life or death, so, or so, haue not some the time of preparing themselves as they would? Let them remember that Abraham had only an intention of offering Isaac, and yet the holy Ghost tels vs by the Apostle to the Hebrews, that Abraham offered Isaacke, mentioning the very deed to be done. The malefactor vppon the Crosse, desired no more of Christ in his dying fits, but to be remembred of him in his Kingdome: and Christ telles him of more then being remembred there to wit, of his being there. Dauid did not build a Temple, yet Dauid prepared steele for the worke, and this preparing was very acceptable vnto God. Though they do not accomplishe a treatable departure from this life: yet preparing in time of health for this worke. this preparing is  
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going.

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no doubt well pleasing vnto  
GOD. to whome they are  
going.

7 In these cases of necessity  
then, with one outcrie to a-  
waken Christ at the sterne of  
the shippe or with Peter, one  
helpe Master, I perish, or with  
the Publican, one stroke of  
the breast, with one, Deus pro-  
pitius esto mihi peccatori. God  
bee mercifull vnto me a sinner,  
one gen:all repentance for al-  
together with Mary Magda-  
len shall like Abels well plea-  
sing offering, ascend bpwaide  
and find fauour with him, with  
whome it is his proper to heare  
forowfull supplicants, as it  
is for mercy, to helpe extreame  
misery.

8 But now considering  
wee lye in this fraile estate, and  
at such an uncertaintie, as wee  
doe, our time is euer neare,  
(saith Saint Austen) because  
we are mortall, nearer because  
we lye amongst casualties: If  
wee

Aug. de  
Verb Ser 1

Sutton, C.

we were of a glassie matter  
with hee, our feare were the  
lesse, for then being kept from  
knockes, there were some  
hope of continuance. keepe we  
our selues as charily as we  
can. we shall away : doe we o-  
uercome enemies without, dis-  
eases within wi l also surprize  
vs. Can we auoid strokes of  
weapons? The stroke of death  
is vnauidable. Can we pre-  
uent externall daungers? a  
feauer at last, or at least some  
other infirmity will bring vs  
doe we, whether in the bed, or  
in the field, I cannot say, this  
we must resolue vpon, end we  
must.

All which toyntly conside-  
red, as our whole life is a pas-  
sage to death : so should it be a  
preparing for death, that so,  
how soone soeuer we are call-  
ed hence, when the body re-  
turneth to the earth, from  
whence it was taken, the  
soule may go to God that gaue  
it.

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9

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9 Besides the sundry vn-  
suspected in aines, ( neuer so  
much as dreamed of in all their  
lives,) how many haue come  
vnto their deathes, we haue  
seene oz heard as much) be-  
sides I say, these vn suspected  
meanes, whereby many haue  
sodainely departed this world,  
diseases there are, as deade  
palsies, impostumes, brea-  
king inward, which take a-  
way many, who neuer know  
what age meant, nay, what  
sickness meant, sodainely they  
are gone. Physicians can tell  
vs, extremities epyther of toy  
oz sorrow effect as much, and  
histories approue the same. An  
ancient woman beholding  
his three sons in one day to bear  
away the prize in the place of  
maisteries. for very loz sodain-  
ly he breathed his last: a noble  
marrone at one sorrowfull  
sight ended her dayes with the  
very doubling of one sorrow-  
full

*Ioan. Fu. l.*

*. Sect. 5*

*Gel. lib. 5.*

*cap. 15.*

*Diagoras?*

*Rodius*

*prag audio*

*Pub. Rust.*

*ius pra*

*dolore*

*expira-*

*unt subito*

Sutton, C.



ful outcry. O Pompey, Pópey.

10 In all this let vs observe this lesson, to provide a forehand for a time to come: let vs learne as Elias said, to acquaint our selues with God, and to resort early vnto the Lord as the Wiseman speaketh, Ante mortē fiat quod post mortem prodesse possit, Let vs doe that before death, which may doe vs good after death, and then sooner or later, death shall not harme vs, which is, vnto the euill onely euill, and to the good, good as the same Father saith.

11 All our care, all our sorrow, all our feare concerning death, is but to die a little the later, howsoeuer it please God to dispose of vs, whome wee may beseech him, if it shall so stand with his good pleasure for a treatible departure, O Lord saith S. Anselme, Take from me if thou wilt my goods, my riches, my pleasures, my life,

*August. de  
Ciuil. Des  
l. 13.*

*Ansel. in  
medit.*

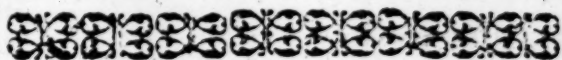
life, one  
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life, onely leaue me my heart,  
which may neuer cease to loue  
thee, and call vpon thee. Much  
doth he offer, that offereth the  
affections of his soule, loude  
doth he crie, whose faithfull  
thoughts say, Domine Iesu,  
accipe spiritum meum, Lord Je-  
sus receiue my Spirit.



## CHAP. XXV.

An admonition for all such as  
finde themselves troubled  
with euill motions to com-  
mit faithlesse and fearefull  
attempts against them-  
selues.



**D** take all aduer-  
sities of the world  
with a calme and  
quiet minde, as a  
duety of christian  
patience, to beseech Almighty  
God

God for his resisting helpe and grace against al euill and gracelesse motions which procede from the olde enemy of man, is a parte of Christian deuotion: Nature is weake to raise by it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations flie away before the face of our trust in God.

2 Are any assaulted, or so deeply distressed, that they begin to waie weary of life, and feare of some little disgrace of the world, sometimes saith S. Austen. The hard vsage thereof, that they would needes be gone and they care not how too? Let these remember that God hath giuen no man leaue to cut off from himselfe space of repentance, or shorten that benifite of life, which he hath granted him, to gaine a state of eternitie in, He that brought vs into the world, ought to haue the

the calling of vs hence, when  
he calleth, then, and not before  
we willingly depart this earthly  
Tabernacle.

3 Abzidge the time we may  
not, we must not for all the  
disgraces, the iniuries, and ob-  
loquies, the crosses and losses  
this world can lay vpon vs: he  
vppon that discontent, that  
should make any cowardly to  
runne away, or distrustfully to  
give over his standing, before  
he be called by the Generall of  
the field: he vpon that dispaire  
that should make any cast away  
themselves, and forget they  
haue soules to saue. The mercy  
of man reacheth vnto his neigh-  
bour, but the mercy of God rea-  
cheth vnto all flesh.

4 As the pleasures of this  
worlde, should not make vs  
loue life more then we ought,  
so also the calamities of the  
same should not cause vs to  
leave life before we ought: we  
must let the little twist of mor-  
tality



talley twine out untill our cle  
be ended, and pray God eue  
more to graunt vs the thead  
of grace, to bring vs out of th  
labrynth of a troubled mind.

5 None may seeke death  
for death should rather come  
vnto vs, then we goe vnto it  
before our time: be our cala  
mities neuer so great. life is pre  
tious, and it were impiety. des  
perately to bring it into per  
rill.

6 To be any way necessary  
much lesse principal in our own  
decay, is most vnnaturall and  
happous before God and man,  
with Cain to see magnitudinem  
culpa, but not magnitudinem  
misericordiz, the greatnesse of  
their finnes, but not the great  
nesse of Gods mercy: with  
Achitophel and Iudas to finish  
their unhappy daies by a tragi  
call and most unhappy end.  
is happous and most execra  
ble.

7 Will God require blood at  
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shall be not requit it at ti  
owne hands; if he commaun  
the lawe, thou shalt not k  
not then not included withi  
the compasse of this comman  
ment. if thou embue th  
hands in thy owne bowels:  
Non alterum (sayth S. Austen  
ergo nec teipsum, thou mayest  
not kill another, therefore not  
thy selfe.

But what hath bene the  
cause, which hath brought  
some of these faithlesse and  
fearefull attempts: surely, ey  
ther with Nero, who saw him  
selfe censured of the Senate,  
and hated of all good men, they  
began to loath life, as ashamed  
to live any longer amongst  
men, or else with Sardanapalus  
who for all his bolde denying  
of God at every hearing of the  
thunder, was wont to hide his  
head in a hole. at last by a mi  
strous and abject feare, they  
take their owne riddance from  
amongst

amongst men. To leaue these  
 heathen with their moze then  
 barbarous and heathenish  
 practises against themselves:  
 for Christians whose faith en-  
 deweth them with heroicall  
 constaney, shall any miseries  
 any discontent cause them to  
 lay violent hands vpon them-  
 selues, and with Saul incurre  
 their own ruine? God forb-  
 bid.

*Aug. de  
 Ciuit.  
 Dei, lib. I.  
 cap. 14.*

¶ Maluit Sanctus Iob (saith  
 an auncient father) in sua carne  
 mala perpeti, quam illata sibi  
 morte cruciatibus carere. The  
 holy man Iob would rather en-  
 dure in his flesh all aduersities  
 then procure his deliuerie by  
 an vntimely end, & so to want  
 miseries. How wee preferre  
 Iob before all the Catoes of  
 Utica and Lucretias that euer li-  
 ued, although he one attempt-  
 ed this enterprize of a per-  
 uerse stoutnesse, because hee  
 could not endure Cæsars victo-  
 ry, the other vpon a supposed  
 doubt

doubt of the worldes infamie,  
supposed onely, for there were  
two parties, and but one adul-  
terer.

Cleombrotus is brought in  
after reading Plato concerning  
the immortality of the Soule,  
and Razis a defendour of the  
City Jerusalem. Well sayth  
Saint Austen, What of all this?  
had Cleombrotus well ob-  
served Platons instructions, hee  
shoulde haue learned another  
lesson: Was Razis a defender  
of the City Jerusalem, tell vs,  
how he thought of the Jerusa-  
lem that is aboue: Looke we  
vnto the liues of all the Patri-  
arkes, Prophets, Apostles,  
Saints and seruants of God,  
who had as great aduersity  
in the world, as euer any, and  
wee shall neuer finde the least  
inclination in them this way,  
but euermore relying wholly  
vpon God, their manner was  
to wait vntill Death opened  
the doore.

2. Mach.  
14. 37.



10 Wherefore be it far from  
all believers to be cast down  
by distrustful thoughts among  
the distresses of the worlde,  
The Tempest may rage but  
stay a while, and a Calme will  
follow. The Sunne may be  
overcast for a time, the weather  
will be faire againe, taste and  
see how gracious the Lord is,  
μακάριος ἄνθρωπος ὃς ἐλπίζει ἐν  
αὐτῷ. Blessed is the man that  
putteth his trust in him.

11 We ought neyther to  
feare death nor looke it, Why  
should I feare sayth the Pro-  
phet, in the euill day, when the  
wickednesse of my heeles com-  
passeth me about: in the euill  
day, and when the wickednesse  
of our heeles compasseth vs a-  
bout, the euill day, what is that  
sayth S. Austen? the wickednesse  
of our heeles, which are those?  
is not the euill day the time of  
our approaching end? is not this  
wickednesse, our sinnes com-  
mitted

August. in  
Psal. 48.

mitted, which would hinder or  
trouble our passage now depar-  
ting? How comes it to passe we  
should not feare: mary, the euil  
day by the hope of the resurrectiō  
is made a good day, the wic-  
kednes which our mortal enemy  
casteth at our heeles, is now  
remoued by him, who hath bro-  
ken his head.

12 Now therefore though  
all the miseries of the world in  
times of extremitie do bande  
themselues against vs, let them  
nener draw vs away from this  
happy hope: deliuerance will  
come, and when euill motions  
arise, let a remembrance of  
Christ Iesus step in to comfort  
our hearts. It was the holy pra-  
ctise of one, when bad thoughts  
began to trouble him, to insist  
in prayer, when worse mo-  
tions did prouoke, to insist more  
feruently, in short time both  
thoughtes and motions left  
him.

13 By this which hath been  
said,

sayde. we may obserue according to that of the Prophet, Declina a malo, & fac bonum, Eschue euill and doe good: in eschuing euill, men may see the haynousnesse of those actions, which some haue attempted desperately against themselves: how the law of nations do deterre men from such attempts, haue denied decent and seemely burials: the shamefull infamy they left behinde, besides the displeasure of Almighty God, is sufficient to shewe their euill endes.

14 On the other side howe much it behooueth all men, and most especially those who remember they haue a helper in heauen. To goe through with magnanimitie, the tribulations of this worlde, we may perceiue, because assuredly after a little suffering, there is long reioycing. yea, for ever and ever in the world to come, wherefoze it may be sayde to any

any distressed man, which our  
Saviour Christ himselfe made  
to one in distresse, Sonne be of  
good comfort, thy sinnes are  
forgiuen thee.

15 Are any assaulted so, as  
they now begin to loath life,  
nay, which is worse, intend  
to be some more cruell unto the-  
selves then homicides? Let  
them remember that they haue  
somewhat more to lose then a  
temporall life, and therefore  
should be carefull in so great  
a charge as their eternal safety  
is worth. Doe bee unto them  
sayth the Wise man, who haue  
lost patience, much more in  
such a distrustfull manner, as  
this. If a parricide be most  
hateful, for that by how much  
the nearer, sayth Saint Austen  
by so much the wickedder, then  
none more wicked then those  
who wilfully perish by theyr  
owne hands, because none so  
neare themselves, as them-  
selves, what doe thes miserable

Eccl. 2. 15



by men, but sake to cure misery, by casting themselves into greater miseries.

16 Had the Martyres of old bene of these mens mind, they might soon haue ended lingring torments, by some quicke dispatch or other, but that they would not die for all the torments the world could lay vpon them, had they been greater than they were. Christ our Saviour sayth vnto Peter, when thou wert young thou girdest thy selfe, and wentest whither thou wouldest, but when thou art olde, another shall bind & leade thee whither thou wouldest not, so that he should suffer of another, and not of himselfe.

17 As the soule troubled and sorrowfull vnto death, remember the words of our Saviour in his Agony, Father, not my wil, but thine be fulfilled, where he teacheth thee in time of distress, what thou shouldest thinke how thou shouldest speake  
whome

Aug. tract

51. 52. an

I

Whome thou shouldest inuocate  
In his temptation he with-  
stode the tempter, to shew vs  
how to come out of temptation.  
in his agony he prayed to teach  
vs how, and after what manner  
to pray.

18 In time of affliction, when  
trouble ariseth let all remember  
that of the Wiseman, My sonne  
refuse not the chastening of the  
Lord, for whom the Lord loueth  
him he chastiseth; We may calt o  
minde we lost happynesse in see-  
king to solace our selues: and  
tuff it is, that by enduring sor-  
rowes, we recouer what we  
haue lost. we ranne away by  
committing euill, and we return  
again by suffering euill, once  
we sinned by doing against  
righteousnesse, now we humble  
our selues by enduring for  
righteousnes.

Pro. 3. 11.

Sutton, C.

A Prayer to be vsed of any who  
findes himselfe troubled in  
conscience, or disquieted by  
euill motions.



Strengthen mee O  
Lorde against all  
mine enemies, both  
bodily and ghostly,  
that they neuer bee  
able to say, we haue preuailed  
against him. My spirite is  
contrayful, my heart is sad, and  
heauy within me, if thou be not  
my comfort I shall surely perish  
in my trouble. For thy name  
sake O Lorde haue mercy vpon  
me, rise vp to helpe me, that ha-  
uing helpe in thee, I may with-  
stand my mortal aduersary, and  
say, depart from me thou wicked  
Spirite, that bringest euill  
thoughts, and this deuotion of  
minde: goe from me thou decei-  
uer of man, thou shalt haue no  
part in me, for my Sautour  
Jesus standeth by me, as a  
strong

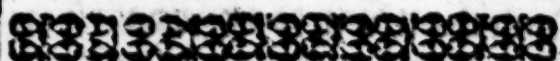
strong Champion, and thou shalt lie a way to thy confusion. I had rather endure all affliction, all punishment, and infamy of the world, then consent to thy malicious motions: Be stil therefore thou wicked spirit cease thy prouokements to euill: I shall neuer assent vnto thee, though greater troubles then these come vpon me. our Lord is my light and my health, whom shall I dread? he is the defender of my life, of whom then shal I be affraid? Though an host of men set themselves against me, though infinite calamities come vpon me, I shall not be discouraged, for why? God is my helper and Redeemer, in whom I trust, hee is my portion. To

whom be praise, and honour, now and for evermore. Amen.

A

Sutton, C.





A prayer for a good departure  
out of the world.

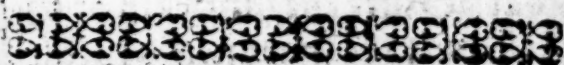


**E**ternall God and  
most mercifull Fa-  
ther, seeing that the  
dayes of man are as  
the flower of the field  
that soone fadeth, and his time  
like a shadow that vanisheth a-  
way: considering we are al stran-  
gers, as were our forefathers,  
and haue here no continuing  
City, make vs evermore Lord  
we beseech thee, mindfull of our  
mortality; that like wise Vir-  
gins, we may prouide oil in our  
lamps to be ready against the  
Bridegroomes coming, and  
that carryng thy good pleasure  
like watchfull seruants we may  
be so doing, whensoever that  
our Master shall retorne. And  
when sickness summoneth vs to  
be gone, graunt we beseech thee  
that

that neyther the infirmity of the  
flesh, nor the sharpnes of afflic-  
tion, nor any other means what-  
soeuer, remove vs from a true  
and stedfast hope in the blessed  
passion of thy deare son Christ  
Jesus. And when the houre  
of our rest is come, graunt O  
Lord we may rest in hope, that  
we may commend our selues  
into thy handes, and die thy  
seruants. Last of al, when death  
hath taken away the ble o spea-  
king, yet that the thoughts may  
crie and say, In manus tuas Do-  
mine commendo spiritum me-  
um. Lord into thy handes I  
commend my spirit,

Amen.





## CHAP. XXVI.

A consolatorie admonition for those, who are often overmuch grieved at the crosses of this world.

Ioh. 15. 18



If the world hate you, sayth Christ our Saviour unto his Disciples, you know it hated

Math. 5. 4

me before it hated you that he, uines might not dismay or cast them downe, without hope of deliuerance, where he p<sup>ro</sup>poseth the one, he p<sup>ro</sup>miseth the other, Blessed are they that mourn for they shall receiue comfort. Are not those happy teares wel distilled from the iuncke of a sorrowfull heart, that shall haue the hand of the Sonne of God himselfe to wipe them clean away.

Apo. 1. 17

2 When

Gen. 6.6

2 When all flesh, saith Moy-  
ses, had corrupted his wayes,  
it repented the Lorde hee had  
made man, that is, God was so-  
ry that man created to so excel-  
lent an end, should himselfe de-  
stroy himselfe: to cleanse that  
corruption, he then sent a flood.  
Now God sends a deluge up-  
pon the face of our earthly plea-  
sures, these floods of teares ex-  
tinguish the heate of vnlaw-  
full desires, scour the corrup-  
tion of our sinfull lines, when  
all is overpast, there ensueth a  
calme.

3 The Church (as is in an-  
other place mentioned more at  
large) well celebrateth soleinne  
and sanctified feasts, as publick  
memorials of Christes blessed  
birth, his resurrection, his ascen-  
sion, and many others, befoze  
which feasts it appointeth the  
Evenings to be fasted: in this  
world we doe but fast the even-  
we may keepe holy-day when we  
come to heauen.

Our



Mat. 18. 3.

Our Lorde and Master  
Christ Iesus as he did seldome  
laugh in this worlde, so did the  
worlde as seldome laugh vppon  
him: He tels his followers,  
they must become as little chil-  
dren: little children we knowe  
haue no other weapons to a-  
venge themselves, but their  
teares, and what other haue we  
against our crosses of this  
worlde, but our sighes and  
supplications sent vpps to  
God?

Iob. 3. 24.

*Hier. ad  
Iulio.*

Exod. 3. 2.

Iob saith before I eate, I  
sigh: whose suffering was  
such, that all which we see, or  
can suffer (saith S. Ierome)  
is in effect nothing: For he en-  
dured not one, but many cross-  
es, and those not light and or-  
dinary, but great and grievous,  
such as to see might haue pier-  
ced his soule, and to heare  
could not but wound his heart  
in his great losses. none left  
but foure messengers, all to  
bring him tidings of sorowe  
and

and not altogether, but one after another to encrease þ same. The first tels him, that not onely his Oxen were taken, but taken when they were now plowing. a time when hee did most need them: so his felbes would become barren. The second, that his sheepe were destroyed, and not onely destroyed, but destroyed with fire from heauen, as if hee might gather, that not so much man as euen God himselfe was angry with him. The thirde, that not onely his Camels were caried away by the Chaldees, but withall, all his seruants were slaine. The last and sorrowfullest of them all, that his children were dead. and to aggrauate the case, that they sodainely perished amidst their mirth, whē his oxen were taken away and his sheepe remained hee might haue had the lesser sorrow, when his sheepe were destroyed, had his Camels

mels ben left him, it had bene  
 some stay. When his Camels  
 were carried away, had his  
 seruantes accompanied him,  
 they might haue brought him  
 some helpe: When his seruantes  
 perished, had his sonnes and  
 daughters liued, it woulde  
 haue bene no small comfort to  
 Iob: but all Iobs comfortes  
 for the world, goe away to-  
 gether. Satan thought here  
 was attainable to haue blown  
 by the strongest fort, and  
 beare downe the chiefest ram-  
 pier of Iobs patience: but  
 Satan was deceiued, Iob  
 is the same man still: for hee  
 that did truly serue God in  
 times of prosperitie, did also  
 blisse him in his greatest ad-  
 uersity. Here was patience  
 with thankfulness. Satan  
 tooke away many things from  
 Iob, but he could not take a-  
 way God that gaue all,

Euill men after a maner can  
 prayse God for prosperitie, but  
 in

in aduersity, onely good men  
with Iob doe worship him, by  
whose example, how many  
comforts are there offered to di-  
stressed mindes? Gather out of  
Histories the magnanimity of  
Hector, of Alexander, of Cæ-  
sar, of Scipio, of Scæuola. put  
them all together, and for con-  
stancy they came: not neare  
this one president laid down,  
the example of the holy man  
Iob. The tempest did rage, but  
the rock was not hurt, the wal  
was beaten and battered, but  
the treasure within safe, Iob is  
still the same.

Now for that good men haue  
sometimes with Iob amidst  
their sorrowes in the worlde  
wished to be gone, and as Dauid  
when he said, Lorde bring my  
soule out of prison. Or S. Paul,  
when hee desired to bee dissol-  
ued, and be with Christ, it was  
not so much from any impa-  
tience, as from a longing they  
had to change a blessed death.  
with



with so vn certaine and sorrowfull a life.

Our Lord and master I hrist Iesus, in telling his Disciples, his soule was sorrowfull in crying to his father vpon the Crosse. shewed what man is wont in times of extremity to feele and find, not that hee ever doubted of the diuine assistant power ( which to thinke is great impiety ) but to shew vs in greatest trials, to resolue vpon Gods pleasure and say, Father thy will bee done.

We are in both estates, in eyther of the extremities, in prosperity so secure, as if we were ready to say with Nabuchodonosor, is not this great Babel? that Babel that cannot come to ruine? In aduersity so abiect and dismayed, as if there were not a helper in heauen of power to rayse vs.

We should not, we should not bee discomfited at this word

we los aduerſitie : We may  
not looke to finde G O D in  
the Gardens of Egypt, whome  
Moyſes found in the thorne  
buſhe of manifolde tribula-  
tions. To be without croſ-  
ſes. We may rather wiſh then  
hope.

Exod.3.2.

4 The golden worlde is  
gone, wherein men did lope in  
nothing moze then in ſinceritie  
and loue. We ſee want of pietie  
towards God, want of faith-  
fulneſſe amongst men. Now  
this yron age of ours yeldeth  
ſtoze of croſſes and unconſcio-  
nable wrongs.

Eccle.4.1.

I turned mee ( ſaith the wiſe  
man ) and conſidered all the  
oppreſſions that were wrought  
vnder the 'Sunne, and beholde  
the teares of the oppreſſed, and  
none comforted them. and loe,  
the ſtrength is of the hand that  
oppreſſeth them. Such is the  
calamity of our time.

There are three thinges  
which we muſt leaue to God,  
iudge=

iudgement, glory, and reuenge:  
these are to be left onely vnto  
him.

Well, beatitulle may indure  
for a night, but ioy commeth in  
the morning. We may not re-  
pine at these trials, if we desire  
to solace our selues in the va-  
nities of this world, our desires  
are vntiswfull.

Ge. 19. 26

5 Lots wife her minde was  
vpon her substance in Sodome,  
she looked backward, but she  
neuer looked forward againe:  
she is turned into a pillar of  
salt. a pillar, & so stands for an  
example of salt and so to season  
our vnsauoury desires of this  
world and worldly things.

Lu. 17. 29

When with the Spider wee  
haue exhausted our very bow-  
els to make a slender web, one  
puffe of winde carries al away,  
when we haue endeauoured to  
the uttermost to mount aloft,  
suddenly death doth clippe the  
winges of our soaring endea-  
uours, and do wne we fall.

Did

Did we looke back and consider how many are vnder vs, as we are ouer readie to praise how many are about vs. Wee should soone see our estate lesse grievous then the state of many, who are as deare to Christ as our selues.

6 But ease and pleasures are acceptable to flesh & blood, which the world is wont to promise. Nabuchodonozor, to draw the people from Gods seruice to foule Idolatry, causeth the noyse of instruments to sound: that so delighting themselves, they might forget their obedience to God.

Dan. 3. 10

7 But is it possible that any delights should draw man from God, for whom hee made the whole world, and all that therein is: Should base desires make the creature unfaithfull vnto him from whom cometh all his good?

Ioseph said, Behold my Master hath committed all into my  
S hands,

Gen. 39. 8

Sutton, C.



handes, how then can I doe this? As if he could not finde in his heart to commit euill against him, that had dealt so liberally and so louingly with him as his Master had done, euermore remembryng that liberality shoulde moue loue.

8 For these worldly vanities we may let them passe, whatsoeuer they promise, their pleasure is not permanent.

When Iacob was hastning into his owne countrie, Laban followed him & said, why didst thou not tell me of thy departure that I might haue let thee goe with mirth and mellowe? When his meaning was to haue kept him stil in longer seruitude: But as Iacob did well, seeing Labans countenance orde set against him, to make readie to depart into his owne countrey: so when we shall finde the world to frowne vppon vs, we shall doe well to make speed and

Gen. 31.2

and prepare our selues to bee  
gone.

Notwithstanding the people  
in the wilderness did drinke of  
the bitter waters of Marah, yet  
in that God appointed his an-  
gell to direct the in their way,  
it was a testimony he would be  
bring them into a better land,  
God hath giuen vs his spirit,  
more then an Angell for our  
guide, which may beare witness  
to our spirits, we were not  
created for this fraile and  
momentary state, but looke for  
better thinges to come. In  
the meane time no calamities  
of life should make vs hate  
life the course wherof we  
may not slacke or hasten at our  
owne pleasure. Heathen men  
haue gathered by way of conse-  
quence, that the condition of  
good men is happy in the other  
life, seeing it is hart for the most  
part grievous.

o If it did so much reuise  
the hearts of distressed people,

S 2

that

1. Mach. 5  
12.

that one (and that in vision  
only) should seeme to see Onias  
who had bene high Priest a  
virtuous and a good man, re-  
uerent of behauiour, and of a  
sober conuersation, wel spoken  
and one that had bene exerci-  
sed in points of vertue, as a  
child, holding by his hands to  
heauen and praying for them:  
then to see Iesus Christ him-  
selfe at the right hand of God,  
there to stand for vs: mercifull  
Lord, how can it not but raise  
by our pensive hearts?

1. Sa. 1. 8

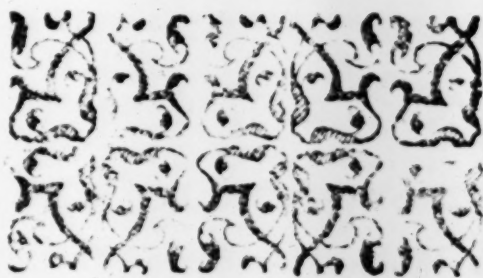
Elkanah said vnto Hanna,  
when she was sore grieved at  
the hard visage of the world,  
quamobrem affligitur cor tu-  
um, nunquid non ego tibi me-  
lior quam decem filij? Why  
is thy heart grieved, am not I  
better vnto thee then ten sons?  
This was a speech of comfort  
to her troubled mind But  
vnto the distressed man, whose  
top is in Christ crucified may  
it not be said, Is not his lone  
and

and mercy better vnto vs all,  
then ten thousand pleasures of  
a sinfull life, who hath said to  
all that feare & loue his name,  
In the world you shall haue af-  
fliction, but he of good com-  
fort, I haue overcome the  
world.

Ioh. 16. 33

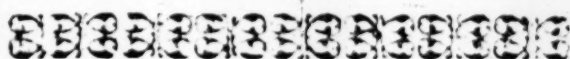
The Church resembled vnto  
a garden, hath two sorts of  
flowers, that is to say, Lillies  
for times of peace, and Ro-  
ses for times of per-  
secution.

§ 3 CHAP.



Sutton, C.





## CHAP. XXVII.

An admonitiō to all while they  
haue day and time before  
them, to make speed to apply  
themselues to this lesson of  
Learning to die.

Esa. 40. 6.



Sing that all flesh  
is grasse. and the  
glozy of man is  
but as the glozy  
of the felde, the

grasse withereth, and his  
floure fadeth away How be-  
houldfull then is it for all to ap-  
ply themselues to this lesson  
of Learning to Die, the holy  
man Iob sheweth in these  
wordes: Man that is born of a  
woman hath but a short time to  
live.

Iob. 14. 12

Our spring is fading our  
lampe is waxing, and the tide  
of our life is drawing by little  
and

and litle bnto a low ebbe, what  
sooner wee doe, our wheele  
whirles about apace. In a  
word, we die daily, and we all  
know, we haue euery one of vs  
a poore soule to saue.

Here we may consider, that  
health is the mart where the  
prouident Merchant may lay  
for his stoe: strength is the  
sæde time, wherein the diligent  
husbandman may prouide for  
a harvest. But it is a paine  
to repent: many cannot endure  
it, mercifull Lord, how will  
they endure the paines of the  
vnrrepentant in time to come?  
of which the rich man thought  
if one from the dead should tell  
the liuing, it would make them  
take hæde. We haue greater  
testimonie, then the testimonie  
of the dead, which is the testi-  
monie euen of him who is the  
way, the life and the truth: *Esto  
consentiens aduersario*, Agree  
with thine aduersary whilst  
thou art in the way.

2 He that will neuer put on sackcloth, untill with Ahab he layes Gods iustice at hand, to require punishment for his finnes: He that will neuer begin to lue, untill he be ready to die, may with one day hee had bene better aduised, when all the world cannot recall opportunity past.

It is the generall practise of Sathan, to promise carelesse sinners time enough, as enticing and biring vsurers are wont to giue day to young heires from time to time, untill at last they winde their inheritance from them.

We know not how dangerous it is, to deferre all vnto the last call: As I will not promise, so I dare not presume (saith Saint Austen) of euening repenter. To make all out of doubt, the best course is repent betimes.

3 The holy Ghost saith,  
Heb. 3. 15. Dum hodie appellatur, while it

is called to day. The World  
thought it selfe neuer more se-  
cure then when they were ea-  
ting and drinking. When they  
were planting and building,  
yet suddenly came the floods,  
and overwhelmed all. The  
morning was faire when Lot  
went out of Sodom, and  
yet before night were the So-  
domites destroyed. Nabucho-  
donosor thought himselfe ne-  
uer more sure, then when he  
had builded great Babel, and  
yet while the word was in his  
mouth **G D D** pulled him  
downe upon his knees. The  
rich man thought himselfe ne-  
uer more likely to haue need,  
then when he had beewed  
his barnes, set downe in his  
counting house, and tolde o-  
uer his bagges, said vnto his  
Soule, Soule take thy ease,  
when he should haue sayd,  
Soule remember thy end, for  
before twilight it was taken  
from him.

S 5

4 102

Lu. 17. 27.

Ge. 19. 23

Da. 4. 12.

Lu. 12. 20.

Sutton, C.



4 Wee all know what wee haue been wee know not what we may be, or how suddenly we shall be taken taken a way from all. Wherefore our Sautour exhorteth vs to agree with our aduersary quickly, to walk while we haue light. Wilt thou know who this aduersary is? It is thy conscience that will accuse thee doing euill to the great iudge of the world. Wilt thou know what this light is? it is the day of grace.

Esa. 55. 6.

Theod. in  
Psal. sext.

Psal. 29. 1.  
Luk. 7. 4.

The Prophet Esay calls vpon the people of his time, to seek God while hee may be found. In hac vita, saith Theodoret locus est gratiae & misericordiae in illa tantum iustitiae, In this life there is place of grace and mercy, but in that other life of iustice only, which being so, had wee not neede to seek the Lord early, as Iob speaketh.

5 Our Sautour in the Gospel saith, Adolescens tibi dico surg<sup>c</sup>

urge, Young man, I say vnto  
 thee arise. Bring young Rams  
 saith the Prophet vnto the  
 Lord, young Rams, euen the  
 best of our strength. As there  
 is Resurrectio ad vitam gloriae,  
 A resurrection vnto the life of  
 glory, so is there also Resur-  
 rection ad vitam gratiae, A resur-  
 rection to the life of grace. The  
 death of the soule went before  
 at the beginning, and then fol-  
 lowed the death of the bodie.  
 In like maner, the resurrection  
 of the soule is first, and then  
 cometh in due time, the resur-  
 rection of the body.

Sinne is a fall: The righte-  
 ous falleth, saith the wise man,  
 amendment of life is a resur-  
 rection, and Blessed are those  
 that haue part in this resurrecti-  
 on. Sin is a kind of death, the  
 Father said of his riotous  
 sonne: Filius hic mortuus erat,  
 This my sonne was dead. Ho-  
 linesse of conuersation is a re-  
 surrection, and blessed are those  
 who

Luc. 15.

who haue part in this resur-  
rection. Saint Austen saith of  
the prodigall son, Inuenit se qui  
perdidit se, By repentance he  
found himselfe, who by ryot  
had lost himselfe, and therefore  
Demus illi vitam nostram, qui  
nobis dedit vitam suam. Let vs  
goue him our life, who gaue to  
vs his life.

Ro.13.II.

Sinne is a drowsie or hea-  
uie sleepe: Considering the sea-  
son, saith the Apostle, it is now  
time to arise from sleepe, New-  
nesse of conuersation is a re-  
surrection: and blessed are those  
that haue part in this resurre-  
ction.

Ioa.II.36

Christ when he rose, he rose  
early. Lazarus that lay foure  
dayes, began to sanour. If we  
lie long in our sinnes, we shall  
wake insauory too. But with  
the women that came betimes  
with sweet odours vnto the  
Sepulchre, we should bring  
our prayers and supplications  
early, which is acceptable to the  
most

most highest.

26 Though we doe not yet  
heare the shrill trumpe or voice  
of the Archangell, summoning  
all to iudgement: yet we shall  
heare with these eares at the  
day of doome, that dolefull  
voyce (but vnto them that take  
heed in time toofull) Surgite a  
mortuis, & venite ad iudicium,  
Arise from the dead, and come  
to iudgement. If it made Fe-  
lix to tremble to heare of iudge-  
ment, a remembrance whereof  
should sometimes sound in our  
eares, then to heare of the  
paines that shall follow iudge-  
ment. It may put carelesse  
men into a fitte of a shaking  
Ague.

Ac. 24. 26.

Let vs not offer the first of  
our vintage to the delights of  
sins, and serue **G O D** with  
the lees and dregges of our age  
Let vs not peelde the flower of  
our life, vnto the foule affecti-  
ons of corrupt nature, and re-  
serue



serue for God the very refuse  
of our time. It is no conquest  
to overcome a weake and fee-  
ble enemy, to resist the plea-  
sures of the flesh, when nature  
it selfe is decayed. Againe, canst  
thou looke for a conquest, when  
thou art weake, and thine ene-  
my is strong? When Sampsons  
strength was gone, his enemies  
preuailed, our strength is grace  
in Christ, which this Dalila of  
security of life would depriue  
vs of.

7 Wee shoulde consider.  
that our care is not so much  
now what to doe, as what  
one day we may wish we had  
done: Wherefore let men passe  
through this worlde, as the  
people did by the land of E-  
dom, who onely required to go  
through it, but would make  
no stay at all. What should  
wee set our delights in this E-  
dom: our passage through it,  
is all we should require. The  
chiefest matter we are to attend  
is

is to serue **G O D**, and pre-  
pare for the good of our depar-  
ture.

We see by experience that the  
longer we defer the curing of  
woundes, the harder is the re-  
covery at the last. The losse of  
time is very precious, seeing  
we haue no warrant for the  
last continuance thereof make  
no tarrying, therefore sayth the  
Wileman, to come vnto the  
Lord. Loose not any longer  
Bonas horas, **G O D** knowes,  
quem sæpe transit casus, ali-  
quando inuenit. This commo  
case of all flesh passeth so often  
by vs, that at the last it taketh  
vs too as well as others: we  
may not defer a work of such  
importance, but with all expe-  
dition proceed wee in the per-  
formance of the same. It is  
the reply of the holy Ghost,  
Audiui te in tempore oportuno  
I haue heard thee in an accep-  
table time.

8 The Apostle Saint Paul  
sayth

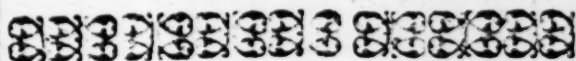
Ecc. 7.

Ro. 12:2.

Iob. i. 35.

sayth Giue your bodies a liuely  
sacrifice vnto God your reaso-  
nable seruing of him. When we  
repent onely in our last extre-  
mities. We giue not a liuelie  
but a dead sacrifice, not our  
reasonable, but our unrea-  
sonable seruing of God. where-  
fore as Christ said, Walk while  
you haue light: so it may be said  
vnto euerry one, for the  
loue of God. Repent  
while yee haue  
time.





CHAP. XXVIII.

The great folly of men in neglecting this opportunity of time offered to learne to Die.

**D**ID many in the world as much abhorre the practise and course in the common life of Seducers and Epicures, as they are wont to doe their profession and name: then would God be more sincerely worshipped then he is, then would the time allotted vs to prepare our selues for the kingdome of heauen bee better employed then ordinarily it is wont.

We wonder at the old world, which for al Noahs forwarning of the flood to come, yet repented not. We maruell at the Jewes

Lu. 17. 26.  
27.

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Lu. 9. 42.

Jewes, who had Christ amongst them, and did not accept him: but we cleane forget our selues, by our own stupidity, having as much warning as they. We haue Christ amongst vs:

Ge. 28. 16

Iacob saide, Surely, the Lord was in this place, and I was not aware of it. We haue time and health and grace, the light of his truth: Surely Gods goodnesse is vpon vs, and we are not aware of it: we neglect all, which neglect is dangerous.

2. Pet. 3. 9.

2 Despisest thou (saith the Apostle) the riches of his bountifullnesse and patience and long suffering, not knowing that the bountifullnesse of God leadeth thee to repentance? God is not slacke as some men count slacknesse, but is patient towards vs, and would haue no man to perish, but would haue all men to come to repentance:

Abac. 2. 3.

of whose visitation the Prophet Abacuck saith, Though it tarry, waite

wait for it will surely come and not stay.

Wherefore as Salomon sendeth the sluggard, so may we send the careless sinner to school to the Enot, for he laboureth in the Summer: and provideth for the time to come. I passed (saith he) by the field of the slothfull man, and found it full of thorns and brambles. such is the life of negligent people, untilld, al out of order they keepe reuell rout. Either they care not at all, or surely very little for the time to come.

Pro. 6. 6.

3 They royst and riot out time, mouing God to sue them upon an action of waste. They neuer call to mind, eyther that death, like a Wayfike at large will summon them to the last banquet, or God himselfe one day amerce them in such damages. as they shall see how wilfully, they haue forfeited their happy hold, they had of an eternall

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ternall inheritance. They neuer consider that age or sicknesse will come: and that it is a part of providence in you, to haue somewhat in store against these times. Wherefore they spend their golde dayes of prosperity, as ill husbonds waste, and spende their substance they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whether they will or no.

We may wonder (and not without cause) at these mens folly, such is their negligence they will not consider: such is their ignorance they will not know, such is their forgetfulness they will not remember: eyther what they are, or what they shall be, but runne on headlong into all wickednesse as men in a franticke fit and so bring themselves to apparent ruine.

That they need not feare  
iudge

iudgement to come, if there bee none to flatter them (as sometimes there are) they will for a neede flatter themselves: thus they follow for vertue, vice. for light barrenesse: for truth error, for wisdom, folly: neuer thinking of their winding sheete, or any meane mouing to mortification: Mor-te morieris, thou shalt die the death.

So they may take their pastime a while, or solace themselves in a few sinfull delights, passing ouer their youtfull dayes in sensuall pleasures, which will be a corasue at their hearts, when they are panting for breath, and haue taken their Vltimum uale of the world. They respect not what changes ouer their heades, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping, or that GOD had propoted that inestimable crown



crowne of glory at so meane a rate, as men might care for doing nothing.

These consider not that the way to the harlots house leadeth to hell: The wiseman telleth them it is so and therefore let them feare God in time lest they finde it so, when it wil bee too late to amēd what is amisse these are as non proficientes in this lesson of Learning to die, become strangers in their own soules.

Eccle. 3. 2

There is sayth the wiseman, a time to plant, a time to plucke vp, a time to seeke, a time to finde, nay, there is to all things an appointed time, but he mentioneth no time to bee carelesse, as if God had not appointed men any time to live securely in.

It is a great signe, he is desirous to doe anners good in that he giues thē in mercy space and opportunity to repent they thinke all is so sure, as if there  
werz

were no more care at all to be had. Can these men assure themselves of two Heavens? No, no, Saint Paul who knoweth better then all the deuisers in the world can tell me how to dispose themselves to Heauen, willet every one that thinkes he stands, to take heede least he fall, qui altum sapiunt timeant: qui timent non altum sapiunt. Those that are high minded, let them feare (saith S. Austen) those that feare are not high minded.

1. Cor. 10.

The fall of the Angels, the losse of Adam, the refection of Saul. If we consider what hath become of the tall Cedars in Lebanon, we cannot but with trembling thinke of our owne fraile condition. But what speake we of any one in particular? The Jewes that ancient people of G O D, the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought

1. Sam. 16.

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brought to ruine, may make  
all feare to live in sinfull secu-  
rity.

Ro. II. 20.

What not possible to erre  
S. Paul taught the Romans the  
same long since another lesson  
Be not high minded but feare

Psal. 111.

10.

Psal. 28.

Of feare, it is the beginning of  
Wisdom (saith David) and true  
wisdom is the beginning of a  
religious life. Feare, it is the  
continuance of the same life. It  
is the conclusion of all saith the

Eccl. 12.

Preacher, Feare God and keepe  
his commaundements. Of all  
nations he that feareth God is

Ac. 10. 34.

accepted with him, & therefore  
if with the men of Minuite, by  
fearing God, we will not repent  
us of our sins, then with the old  
world we may feare to be de-  
stroyed for our sins: Beatus qui  
timet, Blessed is the man that  
feareth

Esa. 58. 1.

Our sinnes may make a se-  
paration betwene God and  
us. The Jewes have not  
only erred, but fallen away  
from

from that God, whose love and  
care they so long enjoyed.

5 Make your election sure,  
(saith S. Peter) and give your  
diligence hereunto: for if you  
do these things, you shall ne-  
ver fall: thereby shewing, that  
our perseverance in the faith  
and feare of God, is that duty  
after free iustification in mercy,  
which he expecteth at our hands

6 Folly therefore is it to  
flatter our selves in a fruitlesse  
course of life, and to deferre  
time untill it be too late, if God  
offer grace to day, saith Saint  
Austin, thou knowest not  
whether he will offer the same  
to morrow, and therefore  
now ble it, if thou wilt ble it at  
all.

7 The light will shine when  
we shall not see the closing in of  
that day, the evening will come  
when wee shall not see againe  
the breaking forth of the mor-  
row light. Lazarus after his  
want, Diues for all his wealth.

¶

fiat

2. Pet. I

Tract 33.  
in Ioan.

Sutton, C.



Pf.82.6.7.

sicut homines moriemini, and of the childezen of the most highest, saith the Prophet, ye shall die like men.

1 Pct.4.5.

8 Neither is that all, but as Saint Peter saith, Tanquam rationem reddituri which shall giue account vnto him which is ready to iudge both quicke and dead, when the secrets of all heartes shall bee disclosed, when the foolish Virgins shall crie, Lord, Lord open vnto vs: but it shall be answered, and said vnto them, Non noui vos I know you not. It was not now a time to consult of prouiding oyle, But as for the wise Virgins, which haue prouided their Lamps with oyle they shall liue by their heads, and receiue the benefite of taking herde in time, and passe vnto that ioyfull Marriage of the Lambe.

Matth.25.  
12.

2.Pe.3.11

9 Now therfore to conclude with Saint Peter. seeing wee looke for such thinges, what manner of persons ought we to be,

be in holy conuersation and god  
liness? Of carelesse men if the  
souls did end in their seperation  
from the body, or banish into  
the ayre the danger were not  
much, there is moze, and that is  
post iudicium, after that comes  
iudgement, when the nations  
shall mourne, when voluptuous  
men shall mourne. who prefer-  
red momentarie pleasure befoze  
eternall paines, when conetous  
men shall mourn, who preferred  
gaine and riches befoze heauen,  
when proud men shall mourne  
which did despise the humilltie  
of Gods Childzen.

This consider: d. it becomes  
every one, not so much with E-  
zechias to set his household in  
order, for that he must die, as to  
set his soule in order, his doings  
in order, his conuersation in  
order. for that after death there  
is aliquid aliud, somewhat moze  
behind and that is called a time  
of iudgement: for the better ob-  
seruing hereof, we should some  
2 times

Ap. 13. 14.

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times call to minde our lesson of Learning to Die.

But it is Durus Sermo, a hard saying. Discite Learne ye, but it will one day be a harder, if men take not heed in time: Discedite, get ye hence, departe you.

Dispatch therefore about this busines of Learning to die, our going to such and such a City, is vpon condition, Si, if God will, if we live: to set forward in time is best: these after wits are not so good. S. Iohn saith, Blessed are the dead who die in the Lord, not who die irreligiouly in their sinnes, but those who liued in Christ, and Christ in them, these die in the Lord, to liue for euer, these are blessed in life and death, these die in the Lord, and rest in the Lord to liue for euer.

It were to be wished, that men at last would see their folly, and seeing it endeanor to reforme the same. A vaine thing it is for  
any

any to flatter himself with hope of continuance : We go to our beds , Christ knoweth whither ever we shall arise. For all this one sinne draweth on another, and we neuer thinke that secret sinnes shall come to open iudgement. God is mercifull Minatus est Gehennam, ne Gehennam inferat, saith S. Chrysostome, he threatned hel, that he punish not by the same.

The carelessse guests made light of their calling to come to the mariage of the kings son: did they not finde at last, when they were shut out, there was no seeking with so great a Personage that sent for them ? Christ offereth mercy which is our last refuge, freely willingly, vnto all : now is the accepted time, the flower of our age will away apace : wee may be preuented, we know not how soone, death and iudgement hasteth : shal we know these things, and neglect opportunity, God forbid ?

Mat. 22. 5



2.Kin.1.

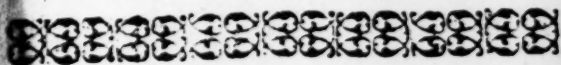
11 Elifha sayed, Is this a time<sup>e</sup> to be taking rewardes? **A**midst the pangues of death, is this a time to thinke of amendment of life, it is not, it is not.

Lu.29.40.

12 **T**hat which was said by **C**hrist to **J**erusalem, **J**erusalem, is in effect said vnto every one, *Anima Christiana si cognouisses & tu quæ ad pacem*, **O** soule, soule, if thou didst know the thinges that do belong vnto thy peace, thou woldest take heede.

1.Pet.5.8.

**S.** Peter saith, bee sober and watch, for your aduersary the diuell seeketh &c. **A**s if he shold haue said watch, for you haue a watchfull aduersary, if you respect his continuance, he was in **P**aradise, if his nature, a **L**yon if his cruelty a roaring **L**yon: if his diligence he seeketh if his intent it is to deuoure: we had neede watch, we haue, we see a watchfull enemy.



## CHAP. XXIX.

Wherin is shewed that amongst other reasons, this learning to Die, may iustly mooue vs to lead a Christian life in holy conuersation and godlinesse.



And y<sup>e</sup> are the reasons which may stirre vp and quicken our backward dispositions to the dutifull performance of that religious worshippe wee all owe vnto GOD. To omit the promises, and those in mercy, the threatnings and those in iustice which the volume of holy scripture doth often mention to this end. Moses to moue al the world to acknowledge God, he concluded no other argument but these, and these are the works of God: Which the Apostle also

¶

in

Gen. 1. 3  
4. 5. 6.

Ro. 1. 10.

Iob. 22. 12

Psa. 148.

23.

in effect expoundeth, saying; The inuifible things of him. to wit his power and God-head, are seene by the creation of the world; Eliphaz to expresse God his Maieſtie ſayeth, Behold the ſtarres.

2 The Prophet Dauid calleth all the Creatures of GOD to prayſe GOD, as inwaide they doe, by their wonderfull order and decency of motion. If all Creatures ſerue GOD then much moze ſhould man for whom they were all created, and hee onely for the honourable ſerue of the Creatour himſelfe, For ſhould not man bleſſe God, that hath ſo bleſſed him. of whome the Prophet Dauid hath ſaide, No good thinges will hee withhold from them that lead a godly life.

3 Come wee vnto man his new birth, there hee taketh his covenant-peny to ſerue his redeemer, in holpneſſe and righteouſneſſe

ousne all the dayes of his life. Consider wee his iustification, and sanctification: there we find him drawne by the cordes of love vnto this sweet yoke of Christ: doth man serue God for nought? No certainly. It is a maxime in morall Philosophy omne beneficium exigit officium, every benefite dooth require a duety. In nature, where the sun doth extend the beames of light, there the solide bodie hath a reflexe of heate. But that which dooth often moue vs we may remember (as wee should neuer forget) the author of our health, our wealth, our peace, our prosperity and all, If these moue not wee are inferiour vnto the insensible creatures.

4 If the promises of grace & mercy in Christ Iesus, if the greatnesse of their reward laide vppon them that walke in the way of Gods commandments, and keepe them with their whole heartes

¶

(for



Psa. 73, 12

(for is there not a reward for the righteous, ) then might they well say with the Prophet Sine causa lauimus manus inter innocentes. In vaine haue we washed our hands among the innocents.

Psal. 64, 9.

If promises I say, and those in mercy cannot winne vs to a iust remembrance of our estate to come: yet at least, to be thinke our selues of a reckoning day at hande, should somewhat pꛛeuaile in this case. Hee that planted the eare, shall hee not heare? or he that made the eye, shall not he see? or hee that nurrereth the beathen, shall not he punish?

Lu. 16, 28.

The rich man in his scalding torments, hath a Discite ex me: Learne of me; take heede in time: for all that swim in worldly pleasures, and bathe themselves in sensuall delights, the conclusion whereof is sorrow and paine, when they shall say, would to God we had neuer

uer offended so gracious a Lord.  
would to God we had neuer  
neglected so fauourable a time  
of grace: would to God we had  
neuer followed the follies of a  
finfull life: the banquet is plea-  
sant, but the shotte will proue  
deepe and chargeable.

And therfoze, if there be any  
cōsolation in Christ Iesus, a-  
ny comfort of loue, any hope of  
mercy: if there be any feare or  
dread of iudgment to come: pray  
we with the man of God. Lord  
reach vs to number our dayes  
that we may apply our heartes  
to wisedome.

6 Consider wee a future  
condition: prepare we ourselues  
for a life permanent, for an  
estate of all continuance, and  
God of his infinite mercy grant  
vs all grace so to doe.

7 In the meane time let vs  
walke worthy of the vocation  
whereunto wee are called in  
Christ Iesus, Bona conuer-  
satio saith an auncient. Father,  
con-

Ephe. 4.1

August de  
Verb. Do.  
64.

Ic. 35. 14

Ro. 6. 12.

2. The. 4. 3

confundit aduersarium, edificat proximum, glorificat Deum, a good conuersation, it confounds the aduersary, it edifieth the neighbour, it glorifieth GOD our father in heauen, because we loue life, saith S. Austen, God hath promised life: and because we fear death, eternal life.

8 The children of Ionadab abstained from wine, because their father so commanded them, and should not the children of God abstaine from sinne, because hee speaketh it, Let not sinne raigne in your mortall bodies.

9 The Apostle saith, This is the will of God, euen your holinesse, we obey this his will not to merite but to shew our duty which also causeth in vs a small feare to offend.

10 And were there nothing else but this will of God, this were sufficient to moue vs to walke soberly, nay, to apply our selues to line in al holtnes of conuersation, for the reue-  
rence

rence we beare to him who  
hath called vs vnto the state of  
grace, cannot but worke in vs.  
euen that obedience and loue  
which becommeth those  
who expect in mercy a state of  
glory.

II But will temporall be-  
nefits moue vs then as Gods  
bounty doth abound so should  
our loue and duty abound al-  
so. All things we see keepe their  
naturall course, wherunto they  
were ordayned, and shall man  
differ from insensible creatures?  
Every effect hath recourse vnto  
the cause, the riuers that come  
from the sea, retorne themselves  
into the sea againe. If you doe  
good vnto them that doe good  
vnto you saith Christ our Sa-  
uiour it is not so much, hea-  
then men will doe it: the very  
instinct of nature doth moue all  
to retorne loue for loue, and  
therefore much more should we  
affoord God all loue and duty  
who giueth all, & forgiveth all

12 In

Mat. 9 46.



Iob. 1. 10.

12 In tryall of the holy man Iob, Sathan saith, Hast thou not hedged him. There are droues of Camels and heardees of cattell and these many children, Iob is so blessed, that if Iob should not blesse **G O D** a gaine, Iob were worse then a stocke or a stone.

We see amongst men the master requireth seruice: & the captaine fight: Hee that said, Date Cæsari quæ sūt Cæsaris, said also Date Deo quæ sūt Dei. Give vnto God that which is Gods: which is, reuerence & worship of his holy name.

13 To all this, a principall effect some remembrance of our ende ought to worke in vs moving to Mortification: which doth not consist in some little outward shewe, or bare speculation of purity and Anceritie of life, nor in a talkatiue flourish of a mortified profession, vntlesse we thinke to goe to heauen onely in speculation.

The

**The Prophet Esay** exhorting to the true fruites of contrition, doth not say, Discite bene loqui, learne to speak wel but Discite bene facere, learn to doe well, apply your selues to equity, deliuer the oppressed, help the fatherlesse to his right, let the widdowes complaint come before you. **It was our Saviours owne rule:** The workes that I doe, testifie of me. **It is true of saib.** which was isene in Anna of Samuel, shee did not onely conceiue him, but shee brought him forth, yea shee nursed him and consecrated him to Gods seruice, so must wee doe with faith.

**14 We must not haue the voice of Iacob, and the handes of Esau,** or doe as beat-men are sent, who rowe one way, but looke an other: talke this way, but line the contrary, like those who are curious in other mens liues, but carelesse in their owne: or as foolish

Mar-

Esa. 1. 17.

Ioh. 10. 25

1. Sam. 2.

Mat.20.8.

Lu.14.19.

Lu.16.8.

Ro.13.12.

Marchants, who make a little shew outward, but haue bare Store howses beneath, our religious actions are they that must shortly stand by vs: the penny is ready for the end of the day, which is drawing on apace. The Sunne is long since past the Meridian line: and we know death will not be answered with a Haec nos excusatos, I pray thee haue mee excused: we had need bestir our selues, the time is not long, and we may remember whither we are going.

I, foolish Virgins thinke their oyle will neuer bee spent. Christ sayes the Childzen of this world are wiser in their generation. Are we so carefull for the time to come, as commonly we are for the time present? I would to God we were. Considering the season, it is now time to arise from sleepe, the day is passed, the night is come neare.

Rest

Last of all, our continuance in this world being only a passage vnto a better state to come should it not moue vs to meditate of the end wherefore GOD sent vs hither, and the condition wee expect, when wee are departed hence the meditation of which departure may dayly put vs in mind to eschew euill and doe good to feare GOD and keepe his commandements, which is the conclusion of all Hoc est enim omnis homo, for this is euery man, yea without this he is no man.

Ec. 12. 13.

Wherefore that which is the sterne vnto the ship, the eye vnto the body the compass to the Pilot, the same is vnto a wise Christian man, the consideration of his end, which consideration hath also like a soueraigne medicine these two vertues first it allayeth our swelling humors when we consider we must die secondarily it layeth by our  
for-



se, row fall harts, when wee call  
to mind we shal rise from death.



### CHAP. XXX.

Wherein is shewed in the last  
place, that a consideration of  
Christ his second comming to  
iudgement ought to mooue e-  
uery one to liue religiously.  
and also to apply himselfe to  
this lesson of learning to die.



The manifold rea-  
sons befoze alled-  
ged, may inducet the  
careful christian to  
liue religious and  
in part apply himselfe at the  
last to this lesson of Learning  
to die: the ineuitable necessity  
of death is in it selfe sufficient  
to moue him herunto. For  
what Esculapius, or Physitian  
how skilfull soeuer, can make  
mortality immortal.

*Esculapius.*

The

The radicall moisture by little and little, will flash so long with the flashing Lampe, until the light goeth out, the Lampe is spent, and so an end, **GOD** himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word as also by many spectacles before our eyes: so that we do not only heare with our eares, but also behold often with our eyes, both what we are, and what we shall bee.

Many are the euents which we may reade to haue befallen many in this case. The sudden end of Ananias and Saphira. of Anastasius whome the Church stoics do mention, to haue bin strooken suddenly with lightning from heauen, may moue the most retchlesse to remember themselves.

2 The Prophet Dauid mentioning the sudden destruction of those which murmured against God in the wilderness, said

A ct. 5. 8.

Psal. 78. 30

2. Cor. 10.  
11.

saith, While the meate was yet in their mouthes: the wrath of God came vpon them. Of which very instance the Apostle saith, These things came vpon them for our example, and are written to admonish vs vpon whom the ends of the world are come.

3 If all this be not sufficient, yet a consideration of Christ his second coming to iudgement, should aboue all other moue every man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly exprest, and that too, in so many places God doth thereby shew, how diligently the same should be considered.

Ioel 2. 31  
Ioel. 3. 15.  
Dan. 7. 13  
Mar. 13.  
24.  
Lu. 21. 25.  
Mat. 24.  
29.

Now what is more forcibly exprest in sacred Scriptures, then is the second coming of Christ vnto iudgement, which is called a great day, and such a day as neuer was from the beginning of the world: when the Sunne

Sunne shall be darkened, & the  
 Moone shall not give her light,  
 when the Stars shall fall from  
 heauen: When the voice of the  
 trumpet shall sound, when all  
 the kindreds of the earth shall  
 mourne, when they shall see  
 the sonne of man come in the  
 clouds of heauen with power  
 and great glozy; when the Se-  
 pulchres shall open. When the  
 sea and the earth shall giue vp  
 their dead: when all the world,  
 Kings, Princes, and Poten-  
 rates of the earth shall appeare  
 before the tribunall seat of  
 Christ. Blessed Lord, what an  
 appearancee shall this be?

4 I know not (saith S Chry-  
 sostome) what others doe thinke  
 of it: for my selfe, it makes mee  
 often tremble to consider it.

That we had heartes to  
 meditate of this grate com-  
 ming of Christ to iudgement:  
 then would wee soon for a sin-  
 full life past be aanged vpon  
 our eyes, and with with Ie-  
 remie,

Esa. 13. 10

Eze. 32. 7.

Io. 5. 22.

Ap. 20. 13.

Mat. 16.

27.

2 Co. 5. 10

Ro. 14. 10

Chry. hom.

77. in Ma.

Ier. 9. 1. 2.



remie, that our heads weare a  
fountaine of water, then would  
wee say with Demosthenes, pea  
every one would soone answer  
the first prouocation to cull,  
*οὐκ ἂν οὐμαί μωρίαν δράχμων,*  
I will not buy repentance so  
deare.

5 To flatter our selves  
with hope of deferring of this  
time is all in vaine. Talem te  
inueniet dies Domini, qualem  
te relinquit extremus vitæ dies  
Looke how the last day of thy  
life doth leane thee, so shall the  
day of Iudgment find thee, take  
heede ye vnwise among the peo-  
ple, Oh when will yee vnder-  
stand, saith the Prophet?

6 Who would not but ac-  
cept of the fatherly forewar-  
ning of Christ our Saviour,  
by these many precedent to-  
kens, as forerunners of this  
his comming? These are both  
sayings and signes: The say-  
ings amongst other, That for  
his elect sake, the dayes shall be  
short.

shortned. And, behold I come quickly.

For Agnes, the waxing cold of charity the rising of Nation against Nation, the abound-  
ing of iniquitie, without fur-  
ther application. these may bee  
left unto our silent thoughts.

Was there euer lesse loue?  
Is not that little loue amongst  
men cold and hollow loue.

Christ said, O ye of little faith  
and it may be said, O ye of little  
loue. Where is that Jonathan  
that loues Dauid as his owne  
soule? Where is that bright-  
nesse of conscience, when men  
rather for shame of the world,  
then otherwise, for the loue of  
God and goodnesse, abstaine  
from extreame impietie? How  
many with Ioab embrace friend-  
ship, but carry a malicious heart  
to Amasia.

7 The Apostle saith, That  
the later dayes shall bee peril-  
lous dayes, for men shall bee lo-  
uers of their owne selues, coue-  
tous,

Ap.22.12.

Mat.24.

12.

Lu.17.27.

2.Sa.3.27

2.Ti.3.12.

teous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholly.

8 The Philosophers can tell vs, Nullum violentum est perpetuum: That no motion violent is wont to bee permanent. The Rainbow as it hath a waterie colour, which may shew vs what hath bene past: so hath it also a fierie, to signifie what is to come.

When Anne was multiplied vpon the earth, God sent a flood to wash the earth: now Anne is growne so huge, washing will not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnesse of his time: the coldnesse and barrennesse of the earth, and trees shew the qualities of aged bodies, or in effect tell vs, there will come a time, when we shall not haue any longer the vse of them.

9 The decay of ancient families and houses, the defect of strength

length and stature doe make  
by dayly see the world is wea-  
ring away.

10 What which is the flashe  
of lightning before the hydeous  
clappe of thunder: that which  
is the mustering of an host of  
men, before a sadde battell, the  
same are these signes before  
Christ his second coming to  
iudgement.

11 To be curious with the  
Bethlehemites, in prying into  
God his Arke, hath beene the  
folly of so many men, to be calcu-  
lating and skanning the day  
and yeare, which is unknowne  
unto the Angels in Heauen,  
is needlesse. For seasons of  
times, Non est nostrum scire,  
It is not for vs to know, for  
our appeareance at the time be-  
fore Christ, to giue our account  
Omnium est scire, It is for all  
to know.

12 That then the secrets of  
all hearts shall be reuealed, that  
a generall audite shall be kept

¶

Christ

1. Sa. 6. 12.



Mat. 28.  
23.

Christ himselfe sheweth in the Parable, where the Kingdome of heauen is likened vnto a certaine King, that will take account of his seruants. God will require a reckning at our hands of the time he hath left vs, of the graces he hath giuen vs, of the blessings in this worlde bestowed vpon vs.

When fauour shall not excuse, riches shall not excuse friends shall not excuse: but against the faulty, Christ shall giue testimony, the Angels shall giue testimony, Gods benefices shall giue testimony, their owne conscience shall giue testimony.

Lu. 16. 3.

When the rich mans steward in the sixteenth of Saint Lukes Gospell, saw how the worlde was likely to goe with him to wit, that he must giue an account and be put from his stewardshippe it was time for him to call his wits together: and so is it for vs all, if wee haue any

any care of the account, which  
will be required at our handes.

13 An account for our  
salues, Adam vbi es. Adā where  
art thou? How hast thou walked  
in the commandements I gaue

thee? An account for our bre-  
thren, Cain vbi est frater tuus  
Abel, Cain where is thy brother  
Abell? How hast thou vsed

him? An account for our bo-  
dies, haue they bene kept as  
the temples of the holy Ghost?

An account for our soules,  
whether they be fit to appeare  
in the sight of y great shepheard

An account for our works, An  
account for our wordes: An  
account for our very thoughts.

It is most true, God is mer-  
cifull, but we cannot tell whi-  
ther our sinnes will make se-  
paration betweene God and  
vs, if we be not careful in time,  
a consideration hereof may bee  
y squire to frame our building  
the gnuid to direct our passage to  
heauen.

U 2

14 Great

Gen. 3. 9.

Gen. 4. 9.

1 Co. 6.  
19.

1. Pe. 2. 25

Ap. 22. 12.

Mat. 22

Wis. 1. 9.

14 Great are the agonies of death, when theicke shall see the world, his friends and all earthly thinges, forsaking him. But farre greater is the horroz of iudgement, to consider he is now going to answer for all he hath done in the body.

Mal. 5.  
Ioel. 1. 12.

15 Let vs a little call to mind what manner of day the day of the Lord shall bee, Behold the day of the Lord commeth (sayth the Prophet Malachie) as a flaming fire, and the Prophet Ioel saith, Dies magnus terribilis, a great day, a terrible day.

16 When an earthly King goes in person to battell, the whole Realme is moued, the noyse of armour and armed men is heard, the trumpets sound, the hearts of all on euery side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole host of heauen to this battell: Blessed Lord,  
how

how shall the inhabitants of the earth shake and tremble herat.

17 Erit dies vna (sayeth the Prophet Zacharie) que nota est Domino. There shall be a day which is known unto the Lord, dies Domini, the day of the Lord, so properly called.

Zach. 14

first, because knowne only unto the Lord. Secondly because in that day the Lord onely shall shew his power openly. Thirdly, because other dayes were given unto the sonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

14 If the powers of heaven themselves shall be moued, what shall flesh and blood the sonnes of men doe? if there be such feare at the things present, what will there be at the sentence to come? what sighes, what sorowes, what moanes, what mournings will there be

¶ 3

heard



heard in this day of mourning: how shall the euill be confounded, with the countenance of Christ whome they haue neglected, and crie vnto the mountaines to hide them from his presence.

19 And here we may also consider with what power the Sonne of God shall come to iudge the world. hee came once in humilitie, he shall now come in glory, he came once in povertie, he shall now come with maiesty: Videbunt regnantem quem viderunt morientē They who once saw him dying, shall now see him reigning.

20 Call to minde how the sheepe shall be separated from the goates, the Wheate from the Tares, the wise from the foolish Virgins, some receiued in, others secluded, and for ever shut out.

21 Consider it at the secrets of all hearts at this day shall be opened, in that infinite as-  
se in

sembly of men and Angels, whē  
all sing with al their circumstan-  
ces the time, the place, the manner  
shall be laid forth and published

22 Consider that if the coun-  
tenance of an earthly Judge be  
fearefull to the guilty prisoner:  
how much more shall the behol-  
ding of the eternal Judge, amaze  
these, who finde a thousand wit-  
nesses in themselves, to giue in  
evidence against them. Last  
of all, let a remembrance of hell  
fire quench in men the heate of  
all vnlawfull desires.

O that we would watch and  
pray, that we may bee counted  
worthy to escape all those things  
that shall come to passe, and that  
we may stand before the Sonne  
of man: go vpon his right hand,  
and heare that ioyfull voyce:  
Come ye blessed of my Father,  
receiue the Kingdome prepared  
for you from the foundations of  
the world.

23 And here let vs exercise a  
while the three faculties of the  
minde:

Lu. 21. 36.

Mat. 25.

34.

Sutton, C.

mind. Memory to call to mind<sup>e</sup> what hath bene tolde vs of the state of blessednes, vnderstanding to conceiue of it, so far as our capacity is able to reach, and last of all, Love to affect and desire it with all our hearts. Thinke we of that City where all is peace, all is quiet, all is ioy: where all the Citizens know without error, praise without wearinesse, loue without changeablenesse, they loue and euer desire to loue, they see and euer desire to see.

23 O City. very excellent things are spoken of thee. In thee there is no yesterday nor to day: if wee desire fairenesse, in thee is pulchritude, as the Sunne: if Musicke, in thee is the melody of the Angels: pleasure, in thee is fulnesse of pleasure for euermore: if security, in thee is no alteration: if concord, in thee is all consent, if continuance of ioy, in thee is al-ternity.

Let

Let vs behold a little in contemplation, the quires of Angels and Archangels praying God, and seeing that holy that makes all holy. Enjoying that tranquillity, which hath no disturbance, that knowledge which hath no error, that loue which hath no offence, the more they loue, the more they desire to loue. He that neuer tasted honey, the taste thereof must needs be sweet vnto him. Will not this blessednesse be acceptable after all the sorrows of a transitory life?

If the very remembrance thereof bring comfort, what will the enjoying doe? if we are somewhat moued when we call to mind, that all know God all see God, all loue God: then what will it bee one day, to be ioyaed with that celestial society, to know with them, to see with them, to loue with them? Now what a toy is it to consider the toy of this most  
 W<sup>5</sup> topful



*August. de  
spir. anim.*

toyfull day to all faithfull be-  
lievers in Christ Iesus, who  
shall be quit by Proclamation,  
Who shall lay any thing to the  
charge of Gods chosen? How  
shall their hearts exult? Say-  
ing, Lord, we are not worthy  
to be seruants, & thou makest  
vs sonnes, nay heyes or co-  
heires with thee of everlasting  
glory. A remembrance hereof  
should euen take vs from our  
selues, Rayse up thy selfe, O  
soule, saith S. Austen, & thinke  
of that good which containeth  
all good.

O sweete boyce of the sonne  
of God: possidete, receiue, but  
receiue to possesse the King-  
dome prepared for you, vnto  
which kingdom Iesus Christ  
bryng vs all for his infinite  
mercies sake,

Amen.

Oh

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Oh

Sutton, C.

# The

Oh that men would consider

Things  
past.

1 The good omitted in.

2 The euill committed,  
against

3 The time lost, which  
is

Things  
prelent.

1 The fhortneffe of life,  
which

2 The worlds vanity,  
whereby the

3 The space giuen to re  
pent wherein

Things  
to come.

1 The giuing vp of our  
account,

2 The day of death which  
is

3 The day of iudgement  
which is

---

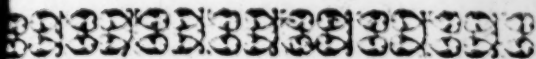
Table.

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- 1 Not prouiding for a time to come,  
2 Neglecting the day of grace,  
3 Desisting from doing well.
- 1 God by disobedience,  
2 Their neighbour by hurt done.  
3 Themselues by consenting to sinne.
- 1 Pretious,  
2 A benefite from God,  
3 Irrecouerable.
- 1 Flyeth as a shadow,  
2 Fadeth as a flower,  
3 Is onely certaine in vncertaine,
- 1 The couetous are deceiued,  
2 The carnall lead,  
3 The proud caught.
- 1 Our estate should be remembred,  
2 Our passage considered,  
3 Our good foreseene.
- When we must  
    answere for  
    our  
    1 Thoughts,  
    2 Wordes,  
    3 Workes.
- 1 At hand,  
2 Sure,  
3 Vnsure.
- 1 The last doome,  
2 To the euill fearefull.  
3 To the good ioyfull.
-







CHAP. XXXI.

A short Dialogue betweene  
*Faith* and the *Natural man*,  
concerning mans estate in  
the world, and his departure  
from the world.

Faith.



**S** thy beliefe  
rightly grounded?  
Natur. I professe  
the name of christ  
Faith. Neuer tel  
me of profession: Dost thou  
thinke of no other estate, but a  
bare continuance in this world  
onely? Natur. Yes. I thinke  
of another world to come, and  
also of my departure from the  
state present. Faith. I would  
to GOD thou diddest in  
heart, in truth, and verity, for  
I

I feare thou dost deceiue thy  
selfe. Natur. As how I pray  
you? Fait. Because this is but  
a superficiall conceit: Natur.  
How know you that? Faith.  
Marry thy life is led in such  
security, as if thou minded  
nothing lesse, then the time to  
come Natur. But may I not  
take parte in the pleasures of  
this world, and vse them when  
they are offered? Faith. Thou  
mayest for honest recreation:  
but vse the world, as if thou  
vsted it not. Natur. I am of  
great birth. and Parentage.  
Faith. True honour is not of  
others, but of our selues. Na-  
tur. But my house is auncient.  
Fait. Then beganne it by ver-  
tue. and by vertue shouldest  
thou continue it. Natur. But  
my Progenitors haue flouri-  
shed. Faith. True, but are they  
not gone the way of all the  
world? And thou also must  
follow. Nat. But I am in the  
flower of youth. Fai. Yes, but  
remem=

Remember thy end, and that thy  
 life is but a flower that may  
 fade. Natur. But there is  
 something moze distant from the  
 then the beginning. Faith.  
 In the state of man it is not so,  
 wherein often we beginne and  
 together. Natur. But I  
 have strength. Faith. Boast  
 not of strength, some little touch  
 of sickness will make thee soone  
 hope Natur. But I am health-  
 full. Faith. Health is a blessing,  
 and therefore vse it well. Natur.  
 But I live in great aboun-  
 dance. Faith. Then liuest thou  
 in great care. Natur. But I  
 live amidst many delights.  
 Faith. Then liuest thou amidst  
 many temptations, and there-  
 fore take heed of them Natur.  
 But I am in high place. Faith.  
 Then thou art in a slipperie  
 place. Natur. But I haue the  
 gournement of many. Faith.  
 Then art thou also servant ba-  
 to many Natur. But I haue  
 friends. Faith. Trust not in  
 princes



princes trust not in any Childe  
of man, trust in God. Nat. But  
I haue riches. Faith. If riches  
increas, let not thy heart vpon  
them. Natur. But I haue ho-  
nours. Faith. Then hast thou  
enuy also Nat. But I am glo-  
rious in the word. Faith. Desire  
to be hid vnto the world, and  
knowne vnto God, Nat. But  
me thinks I am wel, Fa. Howe  
can that be, liuing as thou li-  
uest in a vale of teares? Natur.  
But I hope for peace of minde.  
Fa. Then must thou be a con-  
queroz of thine own affections:  
Nat. But I haue much layde  
vp for many yeares: Faith. So  
saide he, whose soule was sud-  
denly taken from him. Nat. Is  
our state then in this world so  
vncertaine? Faith. It is. Natur.  
Then wil I hope for the life to  
come. Faith, In so doing thou  
doest well Natur. But what  
shall I doe in the meane space?  
Fai. Loue God with al thy hart  
with all thy soule, with all thy  
strength

strength, and thy neighbour  
 as thy selfe. Natur. For all  
 this, I cannot but affect the  
 world. Fai. Is it not wonder-  
 full that thou shouldest affect  
 the world, whereof thou hast expe-  
 rience enough, how trouble-  
 some how transitory it is. Na-  
 tur. But it hath some pleasures, &  
 those pleasures make me loue  
 it. Fai. The worlds pleasures  
 are fleeting pleasures and inter-  
 mixed with a thousand feares:  
 but wouldest thou raise by  
 thy selfe to the desire of true  
 pleasures, which God hath  
 laid by for all that loue him,  
 thou wouldest soone be out of  
 loue with these. N. Would to  
 God I could then once set my  
 delight vpon future ioyes.  
 Fai. Thy desire is good, but  
 shall I tell thee, thou canst no  
 more comprehend them, whilst  
 thou liest in the loue of this  
 worlde, then can a Pri-  
 soner shut vppe in a close and  
 darke dungeon, know what  
 is

is done in the Princes Court, or a banished man in a forraine land, know what is done in his own Countrey. Natur. I cannot but confesse the world hath much bitterness, and yet for all that I am loath to leave it. Fait. Why so shouldst thou desire rather to live in continuall sorrow, then to bee freed of all grief what soever at once. Nat. Death me thinks is euill. Fait. No euill is glorious, but death is glorious, and therefore no euill, Natur. I cannot but wish to live long in the world. Fait. Death bee not seeme foolish, that wisheth hee had liued a thousand yeares agoe, and is it not a great folly to desire to live a hundred yeares hence. Natur. but these companions my body and soule, are loth to depart each from other. Fa. They are indeed separated for a time, but be of good comfort, for there will come a day when they shall meet together, Freioice toge

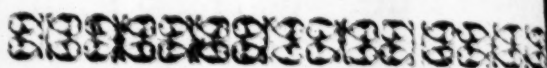
together. Nat. This doth much  
comfort me, I will now learne  
by the grace of God to dispose  
my self for my departure from  
this world. Faich. A Heathen  
man could say. Miserū est nel-  
cire mori. a miserable thing it  
is not to know this. that de-  
part we must from this present  
world. Nat. I shal from hence  
forth lesse esteeme of the world  
then I haue done. Faich.

God continue thee in  
this good mind  
vnto the  
end.



CHAP.





## CHAP. XXXI.

A Dialogue betwixt *Discontent*  
and *Hope*.

Discontent.



I am more miserable then any.  
Hope. Others are miserable too, we all live  
in a worlde of misery. Dis.  
But I more miserable then any.  
Hope. Leave to complaine,  
deliverance is of God, who wil  
not faile them that call vpon  
him. Dis. I am in bondage. Ho.  
Remember there will come a  
time of freedome. Dis. But I  
am poore & helplese. Hop. so was  
Lazarus, who did reioyce in A-  
brahams bosome. Dis. But I  
am afflicted in body. Ho. so was  
Iob

Job whome God loued, Discon.  
 But I am repproached in the  
 world, and I feare infamy Hope  
 feare God, if the repproach be  
 true, craue mercy for thy faulte  
 at his hands, if false, let thy  
 owne conscience comfort thee.  
 Discontent. But I haue lost  
 the time. Hope. Indeepe a great  
 losse, but it is neuer too late, so  
 that at last thou doe well, Disc.  
 But I am destitute of friends,  
 Hope. God is thy friend if thou  
 rely vpon him. Discon. But I  
 am weary of this toilesome  
 world, Hope. Heauen is the ha-  
 uen of rest, Disc. But I would  
 be gone from it, I care not  
 how. Ho. Fie Discontent, suffer  
 rather a worlde of torments  
 then to be so faithles, Disc. But  
 I haue no other remedy. Hope  
 Call for grace, cast off this ab-  
 iect feare with vaine thoughts,  
 away with them: hearken not  
 to the shamefull inticements of  
 Satan. Disc. But I am full  
 of troubles. Hope, So was hee  
 in

in the world, that is in glory.  
Discon. But death is very grie-  
uous. Hope. It is not so, but an  
end of griefe: In sorrow thou  
shalt eate thy breade, vntill thou  
turn to earth. As if then sorrow  
should end. Disc. But I am sor-  
rowfull. Hop. Sorrow may en-  
dure for a night, but ioy com-  
meth in the morning. Disc. But  
I eate the bread of carefulnes.  
Hope. So haue all the seruants  
of God done. Discon. But  
I haue often called and see no  
deliuerance. Hop. God will send  
deliuerance assure thy selfe, at  
the last. Disc. But I haue not  
the possession that other haue.  
Hope. A competent measure of  
wealth to retaine honest repu-  
tation in the worlde, is suffi-  
cient. Dis. But I waxe in age.  
Hope. Then doth the time of  
thy deliuerance draw on. Disc.  
But I am olde and crooked.  
Hope. Then make an end with  
the world. Discon. But I am  
pained with sickness. Hope. The  
health

in glory, is most to be  
 desired. Discon. But I feare  
 death. Hope. Thou needest not  
 feare it shall not hurt thee, but  
 make thy happy entrance into  
 glory. Discon. But I am loath to  
 leave the world. Hope. Why  
 shouldst thou so be, seeing thou  
 art going to live with Christ?  
 Discon. But I live not in  
 that pleasure I see others live,  
 as servants of God. Hope. Be content, remember  
 to whom it was said, Sonne  
 thou in thy life time receivest  
 thy pleasure. Discon. But I  
 am ever under the Crosse. Ho.  
 So must all be, who will fol-  
 low Christ. Discon. But grieve  
 is present. Hope. But the re-  
 ward is yet to come. Disc. But  
 I often want mirth in this  
 world. Hope. God doth hum-  
 ble us a little by want of world-  
 ly mirth, but blessed are they  
 who now weep, for they  
 shall reioyce, we thinke them  
 happy that abound in all mirth  
 of the world, our Christ layes  
 health

✠

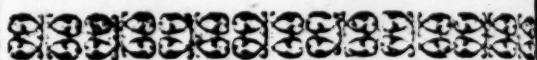
Blessed



Blessed are they that mourne.  
Dis. Well Hope, seeing the  
case is such and so full of com-  
fort in times of distresse, what  
soeuer befall me, I will put  
my trust in God. Hope. Then  
assuredly thou shalt neuer fail,  
eyther in life or death, in this  
world or in the world to come.  
Dis. In the meane time the  
miseries of this world are such  
and so great that for ought I  
see they will neuer end, untill  
they end me. Ho. Why shouldst  
thou thinke to, for these stoorme  
may blow ouer in time. put thy  
trust in God assuredly hee will  
neuer faile them that trust in  
him. Dis. But I would know  
how I should go thzough the  
griefes & crosses of this world.  
Ho. Euen by a stedfast affiance  
in Christ, who said to his Apo-  
gratia mea tibi sufficit, my  
grace is sufficient for thee. Dis.  
My afflictions are great. Hop.  
Thou art not alone, go to spi-  
ritles and hospitals, see there the  
distressed

stressed, looke abroad in the  
world, and thou shalt heare  
complaining in eueryplace, such  
is the misery of the time. Disc.  
But flesh is fraile, & to suffer  
is grievous Hope. Thou must  
remember the estate of Adam  
and all his posterity, is to eate  
their breade in sorow, vntill  
they retorne vnto the earth.  
Dis. 'Tis true, & here is my com-  
fort, that these troubles will  
haue an end. Hope. Cast off ti-  
morous Doubts, take manly  
courage, serue God and feare  
him howsoeuer the world en-  
treat thee hardly for a time, be  
thou well assured (relying vpon  
God) thou shalt haue ioy in a-  
nother world, that is worth  
all: Dis. Wel, I will goe then  
thzough these miseries as I  
may, and rely, wholly vpon  
him. Hope. The same God  
strengthen thee in the way, &  
giue thee ioy at the end of the  
way, Amen.

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## CHAP. XXXIII.

A Dialogue between Presumption and Feare.



Presumption, I am more holy than other. Feare, So said they who were most unholy. Presump. But I am not so prophane, as I see many men. Feare. What art thou that iudge. Pres. But may I not glory in my vertues. Feare. Glory in God Pres. But I haue more graces then others. Feare. So had the holy Prophets of old, and yet did neuer despise others, despise no man, thou knowest what thou hast been, thou knowest not what thou shalt be, Pres. But I haue better gifts then a number besides Feare. Take heed, thou knowest

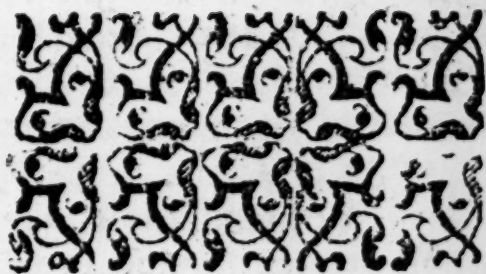
not how long thou shalt en-  
 y them. Saint Austen was  
 ent to sigh when he heard of  
 the fall of others because with-  
 out Gods good assistance, the  
 same might have come, said hee  
 upon my selfe. Pres. But I am  
 all is safe. Feare. So saide  
 they who counted themselves  
 children of Abraham, and are  
 fallen. Presumption, But I am  
 wise. Feare. So wert thou,  
 thou didst not say so. Pre-  
 sumption. But I am happie,  
 Feare. S. Paul sayth, let him  
 that standeth, take heed lest hee  
 fall. Pr. But I haue many daies  
 to liue. Feare. No, thou hast no  
 warrant for the least continu-  
 ance, Presumption: But I am  
 strong and healthy: Feare. So  
 haue many bene, and yet ta-  
 ken away in a moment. Pres.  
 He thinks I should not passe  
 away so soone. Feare. Why  
 not thou hast here no contin-  
 g City. Presum. But how  
 should it fall: Far. Hast thou  
 not

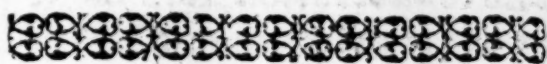
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not see the tallest: Dakes of  
the wood fall: the Angels the  
setnes by pride & Presump. **T**  
true but for all that, I cannot  
feare Feare. **N**o canst thou  
**T**hen is thy danger greater, the  
holy man Iob feared all his  
wozkes. **P**ref. **B**ut is it true  
that the state of this worlde is  
so mutable & Feare. **I**t is muta-  
ble and consider it well, and  
thou shalt finde experience there-  
of to the fall. **P**ref. **W**ell, I  
will make lesse reckoning of it  
then I haue done. **F**ear. **T**hen  
shalt thou doe well heere and  
heereafter. **P**ref. **N**ow I see my  
folly in being so confident. **F**eare.  
**B**e carefull be careful: too much  
selfeloue and boldnesse hath bene  
done many. **P**ref.. **I** will not  
from henceforth despise others,  
nor gloze in my selfe **F**ear. **L**et  
him that glorieth, only glory  
in God, and know this, that by  
how much the higher thou art  
by so much shouldest thou be  
the more humble. **P**ref. **N**ow I  
consider

Takes consider my owne frailty. Fea.  
 Angels the This consideration will make  
 ump. Thee poore in spirite, and blessed  
 I cannot be the poore in spirit for theirs  
 st thou is the kingdome of heauen. Pr.  
 greater, the But how shall I doe when  
 d all by temptation comes? Fea. When  
 is it true a baine opinion of thy selfe,  
 woilde it would puffe thee vp, then let a  
 is must good remembrance of thy fraile  
 well, and state, pull thee downe, when  
 ence the the tempter by too much abject  
 Well, Feare would cast thee downe,  
 ng of it then let a remembrance  
 e. The of Christs mercy  
 ere and raise thee vp.  
 I see my  
 ent. Fea.  
 too much  
 hath by  
 p li not  
 others  
 are. As  
 y glom  
 that by  
 en are  
 ou bee  
 how I  
 consider





## CHAP. XXXIII.

A short discourse wherein is shewed the great commendation of a peaceable course of life, vnto which course of life we are moued by a consideration of our departure.



**P**asse ouer the dayes of this our pilgrimage in peaceable maner is, and ought to be our Christi an

honest care. The holy Ghost commanding vs to seeke peace and to ensue it It was Christes owne farewell from his Disciple, My peace I giue you. It is sure, there is nothing more agreeable with the state of Christians then peace whose calling

Pf.34. 14.

Ioh.14.27

calling is a condition of peace,  
whose redeemer was the prince  
of peace, whose enemy is e-  
nemy of peace, whose conquest  
is everlasting peace. The name  
of peace is acceptable warre &  
trouble is a punishment but  
peace is a blessing, as the Pro-  
phet Dauid sheweth, epyther if  
we respect diuerance, from e-  
nemies abroad, Happie are the  
people that are in such a case: or  
quiet from discorde at home.  
And thou shalt see thy childrens  
children, and peace vpon Is-  
rael: for both the Church will  
prayeth, Giue peace in our time  
O Lord :

Amongst other differences  
whereby the children of God  
are discerned from the children  
of the world this is not y least  
that they are the children of  
peace. It was the harlot that  
would haue the childe deuiled,  
Saul y had an euill spirit, had an  
vnquiet and troublesom spirit,  
but Dauid that had a good spi-  
rit.

Psal. 145.

Psal. 128



rit had a spirit of peace. It is  
that envious seed that man de-  
lighteth in sowing, sedition and  
enay in the mindes of men, as  
he did neuer more amongst chri-  
stians then in these euil dayes,  
the world is come to that passe,  
that one man almost dooth not  
loue another.

Saint Paule exhorteth that  
prayers and supplications inter-  
cession and giuing of thankes  
bee made for Kings and all in  
authority: and why? That wee  
may live a peaceable life in all  
godlinesse and honesty.

Amongst the punishmentes  
of Egypt that of the flies was  
not the least, which would not  
suffer the Egyptians to rest: In  
like manner amidst this worldes  
felicity, these cumbersome  
thoughts are wont much to mole-  
st the worldes followers.

3 The graces that flow from  
Gods spirit, are resembled of-  
ten vnto rivers: and pleasant  
waters: These rivers abide  
not

not on the higher mountaines,  
but haue their recourse through  
the lowest vallies. There is no-  
thing that more resembleth the  
diuine nature then peace, and  
quietnesse: the more vnited in  
loue, the nearer are wee to the  
first mouer. But what is the  
cause of the contrary? That  
prouid error of the Belgians,  
trust in our perfection.

It is want of humility that  
makes men so far from a peace-  
able state and condition of life:  
Our Saviour Christ exhort-  
eth vs to learne of him to bee  
humble and meeke, that so wee  
may finde rest vnto our soules:  
In me habebitis pacem. In  
mee you shall haue peace. What  
kinde of peace? Surely true  
peace, not the worlds peace,  
the peace of God which passeth  
all vnderstanding. Hominum,  
Angelorumque, both of men &  
Angels saith Austin. And that  
therefore Christ hath called his  
out of the world to a condition  
of

Want of  
humility,  
the cause  
of an vn-  
quiet life.  
Mat. i. 29

Aug. l. 22.  
de Ciuit.  
Dei. cap.  
vlt.

of peace. It is saide that the meane to kill the serpent, is to bruise his head, the head of the olde Serpent is pride: To proceed.

4 Was it not folly in the Israelits to desire rather to liue in the troubles of Egypt, then in the land of promise where they might haue quiet and time to do their sacrifices vnto God? This same is the folly of many, who chouse rather to bee moiling in the world about ambitious and contentious practises, seeking reuenge and glozie rather then to retire a little to a peaceable state of life, wherein they might apply their souls to deuotion. *potus esse solus in multitudine, sapeth Bonauenture, si inania non cogites, thou mayest be alone in a multitude, if thou thinke not of vaine things.*

5 Stoies make mention of Arsenius, who of a glorious Scnatoz, became a great louer of  
of

of Christ, and contemner of the  
worlde, who was also saide to  
haue by a diuine oracl: this ad-  
uertisement: Fuge, tace, & qui-  
esce, Arsenius sile, be silent and  
giue thy selfe to quiet or peace.

The more wee estrange our  
selues from the loue of this  
worlde, the nearer we drawe to  
God, & if wee drawe neere vnto  
God (saith S. Iames) God wil  
draw neere vnto vs. Much fa-  
miliarity with men wee should  
auoide, and enter familiaritie  
with God and Angels, and of-  
ten to commune, eyther de Deo  
or Cum deo, of God, or with  
God. The most honourable e-  
state of life, is to serue him, all  
our inferiour, eyther pleasures  
or profites. for a time like some  
small cloudes passe to and fro,  
and are at last dissolued into  
nothing.

6 So wee haue so much  
water as will carry the ship, or  
with Iacob foode and rayment  
for their iourney, some compe-  
sent

Iam. 3.8,

Gen. 28,  
20, 21.



tent estate to retaine honest reputation in the world: Let God be our God, and let his benefits bind vs vnto him.

An vnquiet or troublesome life. is their life, who haue not knowne the way of peace, and may also feare a time of trouble to come. To liue religiously and peaceably before God and man, is their christian conuersation, whose prayer is with the Prophet: that they may dwell in the house of their God all the daies of their life, As with Ezechiah, to beseech God they may bee gathered to the fathers in peace. Hee which for the loue of Heauen (sayeth Saint Austen) dooth despise earthly things shall surely finde great tranquillity of minde: and this he shall procure by meditation, which meditation dooth often raise by the deuout soule to the beholding of better things to come and bring it into an extasie, as the leaened write

*August. de  
Spirit. &  
Anima.*

*Dionis.  
Carthus.  
de memoria  
mortis*

write, while some haue entred  
into a religious remembrance  
of their end.

6 If Christ bid call worl-  
dly men to labours, and anguish  
of mind: they might answer as  
those in the Gospel: Lord haue  
vs excused, but calling them to  
undertake a worse yoke, and  
promising rest vnto their  
soules, peace celestiall in the  
state of grace, and peace eternall  
in the state of glory: how can  
they but finde in their hearts  
to come, being so louingly cal-  
led: and to passe their time in  
that peaceable course, which  
true deuotion is wont to affoord  
the well disposed for their cuer-  
lasting good?

7 The birde, who for neces-  
sarie is faine sometimes to stape  
vpon the earth is not withstan-  
ding for the most parte soaring  
in the ayre, where shee tunes  
many a quiet and pleasant  
ditty: In like manner for  
necessities sake onely our cogi-  
tations

LU. 14. 11.

tations are sometimes on things here beneath: but our chief delight should be higher, where is quiet and peace of conscience; where no distracting thoughts disturb them that are risen with Christ, and seek the things that are above, where Christ sitteth at the right hand of God; these have a good conscience, Iuge conuiuium, A continuall banquet, tranquillity of minde, as a paradise of quiet and contentation, as a storehouse of treasure,

8 Now therefore seeing our condition of life is onelie certayne in vncertainty, seeing our time passeth away, as the Prophete Dauid saith, as nothing, and man disquieteth himselfe in vaine, why doe wee not endeavour to attaine a retired course of life, and content our selues with our calling bee it but meane amongst men, vt fabula sic vita non quam diu, sed quam bene.

γινώσκει  
σεαυτον,  
Knowe  
thy selfe  
O man.

9 We know assuredly after  
all our climbing, howe we  
must, die we must, where or  
when we know not: here we  
learne one, there another, one  
falleth in his full strength, be-  
ing in all ease and prosperity,  
another in the bitterness of his  
soule, and neuer eateth with  
pleasure, both (sayth Iob) sleepe  
in the dust, and the limy ball-p  
shall be swept over them. The  
old Israelites kept the feast  
of Tabernacles, in remem-  
brance that they were but pil-  
grimes.

Iob. 21. 33

10 O good Lord that men  
would sometimes consider this  
and leave the pursuite of this  
troublesome world, which will  
neuer yelde vs any other, but  
certaine sorrows, vncertaine  
ioyes, and follow Christ in  
mkenes who is the way, the  
truth and life, without the  
way we walk not, without the  
truth we know not, without  
this life we liue not, we follow  
him



Mat. 11  
29.

Ge. 43. 14

Iam. 4. 6.

Pf. 40. 27

him in lowlinesse of mind: the reward of this following, is rest vnto our soules. Of this following somewhat may bee spoken in another place.

Iacob laid the hand of blessing vpon Ephraim the younger: And God sayth Saint Iames, bestowes the gift of grace vpon Ephraim too, that is, to say, the lowlier. The Apostle Saint Paul in every Epistle where he commendeth them, to whome hee wrote, to grace, he commends them toyntly to peace: his vsuall stile is Grace, and Peace, as if where grace is there peace is, as where the fire is, there heate is.

Wherfore that same Vnum petij of the Prophet, may bee the Vnum petij of every well disposed man; One thing haue I desired of the Lord, that I may dwell in the house of the Lord, or serue him peaceably all the dayes of my life.

Is

Is it not a greate blessing to  
live peaceably and die peacea-  
bly? Assuredly, the Apostle  
tells vs. godlinesse is great gain  
if a man be content. A speciall  
meane with Gods good assi-  
stance to obtaine this calm and  
peaceable course of life is to  
withdraw our selues from the  
inordinate & excessive cares of  
this world, from the too too  
much delight in these earthly  
affaires which is called by Di-  
uines, πολυπραγμοσύνη, a  
multitude of worldly busines-  
ses. Wee are often so farre  
from spending all our time in  
providing for the life to come,  
as we rather spend the least,  
nay almost no time at all.

12 **S.** Iohn sayeth Loue not  
the world and we loue no-  
thing else. Loue it so long as we  
will. (sayth Ambrose) quā  
non patimur tempestates? It  
will yeld vs stormes enough.  
We set our heartes on riches  
do they make the possessors euer  
the

1. Io. 2. 15.

Ambr. de  
spe resur.

the quieter, euer the merrier?  
No verily, and rich men know  
I speake true.

13 Would we vnburden our  
minds of some earthly desires,  
and eleuate our thoughtes to  
things aboue, should wee not  
find much peace and quiet? Un-  
doubtedly we should; inzeauer  
what doth trouble the worlde  
so much, as a selfe desire to  
please our selues

1. Reg. 19

14.

14 When Elias fled befoze  
Icfabel, there came a winde  
but the Lord was not in the  
winde. After the winde there  
came an earthquake, but the  
Lord was not in the earth-  
quake, after the earth-quake  
there came a fire, but the Lord  
was not in the fire, after the  
fire, there came a still soft voyce  
and the Lord came with the  
voyce, God is th: God of peace  
and therfore where GOD is  
there peace is where a reli-  
gious calme and quiet life is,  
there God is.

These

These toiling & troublesome dispositions, these fierie scorching humors, are they not the works of the flesh? Are they from that wisdom, that is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruites, without iudging, as S. Iames speaketh? It seemeth not, if we may (as wee may, sayth he) iudge the fountaine by the water, the tree by the fruit?

Give place unto wrath (saith the holy Ghost) wee doe often nothing lesse, our minds are so set upon reuenge. Saint Gregory sheweth the condition of wrathful man, his countenance (sayth he) turneth, his eyes role his tongue faultereth hee frets and fumes, &c. Is the spirit of peace with such?

Among other titles of commendation the Wiseman giueth to famous men of olde, They were rich (saith he) mighty in power, and liued quietly at home,

Eccl. 14. 5



home. These were well reported of in their times. the people speake of their wisdom. and the congregations talke of their prayse. Ezechias was wont to meditate like a Dove.

Two things there are that doe principally offer themselves to our Christian meditation, the first is the remembrance of Gods goodnes towards vs, the second, is an acknowledgement of our selves. In the remembrance of Gods goodnes, what more sweet, saith S. Austen, then to call to minde our redemption in Christ Iesus our Redeemer? Enoch the seventh from Adam, the Sabbath a day of rest Enoch who was translated, the Sabbath a time sanctified, both figures of him, who in the seventh age of the world, came to save & sanctifie all that believe in him. Noah and his saved in the Arke Christ and his family in Baptisme.

Isaacke

Isaacke is gone to be sacrificed and yet Isaacke liueth, Ioseph is false of his brethren and for all that Ioseph is the stay of them all in time of need. The Sea regeneration, Pharaoh and his host drowned, An and Sathan that pursued vs with deadly hate. At the deliuerance a lambe is slaine in the wilderness, a resemblance of the world are tasted bitter waters. In the passage there are singing serpents, the meane of curing is to looke vp to þ serpent lifted on hie, a pillar of a cloude & fire diuerting grace from heauen is the guid. The pilgrimages are gone to a land that floweth with milke and hony. Elizeus senus his seruant to raise one from the dead, it will not be done, Elizeus comes himselfe. the dead liueth. The people are Captiues at Babylon, they must pray for Nabuchodonozor and Baltazer his son. The Church is for a time in captiuitie

ty prayer and supplications must be made for kinges. and all in authoritie, that men may live a peaceable life.

The blessing of peace is sent, God is honoured in the beauty and holinesse of his temple. For the acknowledgement of our selves, the summe is, we are mortall, from the Lord we come, and to the Lord we must returne againe: in the meane while, earthly blessings for the body, the body for the soule, the soule for GOD, Unto the Jewes earthly blessings were promised, and unto us haeuely, and why, they were children, but we are come to full age.

Occasions of sinne should be prevented, if a few sparks may follow great combustions, opportunity would not be let slip Time is as the bird, which at every flight doth loose a feather or as it was pictured out of old bare behind, being once gone,

was

we catch after it in vaine, and these things would sometimes be thought vpon in the acknowledgement of our selues, God giue vs wisdom in our hearts.

Ec. 45. 25.

S. Austen sheweth very distinctly, how the good of every thing consisteth in peace. The peace of the body (saith hee) is a temperature of the partes. The peace of the mind, is an harmonious consent of knowledge and action. The peace of body and mind together, is an excellence in health. The peace of mortall men with God, who is immortall, is obedience subordinate vnto Faith. The peace of the Citty, is the concord of Citizens within themselves all submitting them to the authority of men in higher power: The peace of the house, is the unity of men that dwell together in one. The peace celestiall, is that blessed fruition of God, in that happy consent of  
y all,

*Aug. de  
Ciuil Dei  
lib. 19. cap.*

I 3.



all. Where euerie one loue o-  
ther as themselves, and God  
more then themselves: so what-  
soeuer is miserable (sayeth the  
same father) it is in this mise-  
rable, because it is not in peace,  
and whatsaueur is happy, it is  
in this happy, because it is at  
peace.

But here it may be sayd how  
can it be we should liue peacea-  
bly seeing we are euer amongst  
them, who are enemies to peace?  
The mother in law against the  
daughter in law, the daughter in  
law against the mother in law.  
And a mans foes are ther of his  
owne house. The will against  
reason, reason against the will.  
Nay, which is more, euery man  
is two men, the flesh against the  
spirite, the spirite against the  
flesh. The law of the mem-  
bers saith the Apostle agaynst  
the law of the minde, and this  
conflict is not for a time onely  
but will continue, so long as we  
haue continuance in these bo-  
dies

ues of Anne. In this case how  
 may we then possibly attaine  
 peace, sure it is, we shall neuer  
 haue perfect peace in this respect  
 being the flesh which will euer  
 rebel, is in this world, as it  
 were planted in his own coun-  
 try: cast down this enemy may  
 e, cast out he cannot be, until  
 his mortal hat's put on im-  
 mortality

Notwithstanding, let vs  
 endeavour that though this e-  
 nemy be inhabitant, yet that he  
 be not regnant, when a strong  
 man is bound of a stronger, the  
 strong mans force is abated,  
 and made subiect.

The flesh is strong, but yet  
 grace is stronger to subdue the  
 motions and desires thereof,  
 The flesh is as the elder Grace  
 as the yonger, but in this al-  
 so is that true, the elder shall  
 obey the yonger.

Blessed are the peacemakers  
 (saith S. Austen) these are  
 those who subiect all the mo-  
 tions

*Aug. in  
Serm. de  
merie.*

tions of the minde to reason, and those bee well gouerned such as are vnder them, who shew obedience themselves to those who are ouer them.

The will is obedient vnto Reason, Reason vnto the vnderstanding, the vnderstanding to the soule, the soule to God: and by this means come we to a condition of peace, euen in the midst of war. A kind of peace there is, wherein sensuall men are wont to solace themselves: They set them down to eate and drinke, and rise vp to play, They are not in the labours of others all is pleasant & peaceable with them, a remembrance of their end. they will none of it, why? this troubles them before their time.

*Aug. in A-  
pocalyp.  
Homil. 3.*

For these (saith S. Austen) in viuis corporibus habet mortuas animas, in their liuing bodies haue dead soules, had they but one graine of liuely faith, it would much quicken them

In this dead security of Sinne: it  
 was once said, Vp Debora, vp,  
 the same may be saide vnto the  
 soule, hath the desolate mā true  
 peace for all his pleasurable de-  
 lights: no certainly living in  
 an vnrepentant manner, hee is  
 not at peace with God, and  
 if he be not at peace with God,  
 he is at war with all the world  
 like as one displeasing the ma-  
 ster of the house, he sets all his  
 seruants against him.

They are the godly that en-  
 ioy true peace, who loue God  
 with all their hearts, the hart  
 is in man, the first part that  
 dieth, and the last part that  
 liueth, with all their soule,  
 which haue receiued the stand-  
 ing of grace, all the faculties of bo-  
 dy & soul, concur in louing God

Where this lone is once  
 created, there the Lambe and  
 Wolfe liue together, as the  
 Prophet Esay speaketh, nay,  
 there is peace with the stones  
 of the field, and so the state of

Esay 11.  
 Iob. 5.



the godly man, is like man his  
state in Paradise, while A-  
dam was at peace with God  
all things were at peace with  
Adam.

But some will say, how can  
hee live peaceably that hath af-  
flictions in this world like Pha-  
raohs Taskmasters, to see  
his patience a worke. Well e-  
nough I warrant you, nothing  
displeaseth the Patient, that  
pleaseth the Physician, or displea-  
seth the servant, which the  
Lord alloweth, adde love and  
an assured trust in G D,  
and afflictions are no afflicti-  
ons.

Looke wee with the eyes of  
the body (sayth S. Austen) up-  
pon that poore mans estate in  
the Gospell & we thinke it mi-  
serable, but if we behold it with  
the eyes of the mind, wee finde it  
not so. How did the Angels  
do by him: as nurses are wont  
to doe by their little children all  
the day long, they carry them &  
boe

Aug. do  
Gerb. Do.  
23.

Lu 16.22

about in their arms, and at night they lay them downe in their beds to rest.

15 That men should once frame themselves to live religiously, to live peaceably, Christ sayeth, *Pacem relinquo vobis*, peace I leave with you, my peace I give unto you.

loh. 14. 27.

Noah was an hundred years together busied about an Arke to save him from the flood, we have not so long to labour, in framing a peaceable and religious course of life, which will one day be an Arke for the body. and a Tabernacle for the soule, when we shall be safe indeed.

16 It is a woold to see the buquiet dispositiō of some mens natures, who are eether whynning at Gods providence, because they have not their owne willes, or otherwise in bitter conflicts, tossing and to tossing because they will bee ever in trouble with men: did these consider that the dayes of their warfare are not long and that

they, euery day they arise are  
towards another world, they  
could soone endeavour to passe  
ouer that small time of continu-  
ance, yet remaining in more  
quiet and contentment, both  
with God and man.

17 When we heare that  
God is iust, we learne to feare  
him: and when we heare that  
he is mercifull, we learne to  
loue him. So that with feare  
and loue we may goe forwarde  
from vertue to vertue, vntill we  
growe vnto a perfect age in  
Christ Iesus.

18 For the day of the Lord,  
that dreadfull day, wherof men-  
tion is before made, it is resem-  
bled to the coming of a thiefe  
in the night: well it may spoile  
and torment the carelesse and  
the rechelesse, but for the wise  
householder, who keepeth watch  
and warde, and expects the  
coming thereof, it shall passe  
away by him, and neuer hurte  
him.

2. Pet. 3.  
10.

19 The

19 The iust shall stand (sayth the Wiseman) with great constancy, and shall lift vppe their heades, for their redemption draweth nigh. There is no better counsell to be giuen to the world, then the counsell of him, who came to redeem the world, Watch and pray continually.

20 And beere we may yet farther consider the meane to obtaine this peaceable course of life before mentioned. What man is he (sayth the Prophet) that lusteth to liue, and would faine see good dayes, good daies indeed, to wit, the dayes of all eternity.

Now for the meane, keepe thy tongue from euill, and thy lips that they speake no guile. Let euery one (sayth Saint Iames) be swift to heare, but slow to speake. The Wiseman found it true by experience, In multiloquio peccatum, In much talke there is sinne: the solita-

Wis. 5. 1

Lu. 21. 2.

Ps. 34. 11.

Iam. 1. 9.

Pro. 10. 19



rie talk of the soule with God.  
is the safest of all, in silentio  
& spe erit fortitudo vestra, in  
few words and in hope shall  
be your stay.

21 The subject of our speech  
is eyther God, our neighbour,  
oz our selues. Our speech of  
God must be with reuerence:  
of our neighbour, with chari-  
ty, of our selues, with humili-  
ty.

Euery Countryman is  
knowne by his manner of  
speech, those who are heavenly  
their talke is Heauenlie:  
those who are earthly, their  
talke is for the most parte  
earthly, The Wench could  
say vnto Peter, Lingua tua  
te prodit, why man reuer  
doe deny the master, thy  
tongue sheweth whence thou  
art.

For the moderation of the  
tongue, the Wiseman could say  
qui custodit linguam, custodit  
animam, he that keepeth his  
tongue

tongue keepeth his soule. yea.  
and himselfe too in the meane  
time from much haquietnes in  
the world.

22 It is said of Vespasian,  
that he was neuer heard to  
speake euil of anyman, but mild  
ly and lovingly of all.

The iust man is the first ac-  
cuser of himselfe, not the first  
accuser of others: he sees not  
all he sees: he heares not all he  
heares: if there be a word spo-  
ken against his neighbour, it is  
buried within him.

23 As to speake seldome at  
all and moze seldome oz neuer  
to the hurt of other, shall bring  
a man peace at the last. So to  
intermeddle little in other mens  
matters, not iudging vnadui-  
sedly, ept her their doings oz say-  
ings is very agreeable vnto the  
same.

24 To beare with patience  
the censure of the world, is a  
thing we must, and sometime  
buy our peace, as Abraham did  
his

Pro. 31.1.

Gen. 13.

Sutton, C.

his, go to the left hand, or the right as thou wilt.

25 In this course of life to withdraw our selves from the desire of transitorie thinges, and apply our mindes to the loue of heavenly. is that part of our life, which we may call celestiall ordinarie.

26 Ancient Histories make mention, how much religious and deuout minded men haue desired to passe ouer their daies in this world, in some private and peaceable condition.

27 It is saide of Paphnutius, that reiecting pleasures, he betooke himselfe to the seruice of God. Iohn the Egyptian. (of whom Saint Ierome speaketh) we haue seene this Iohn (saith he) in the partes of Thebais, neare to the City Ligo, there liuing so deuout and calme a life as was wonderfull to behold, wholly addicting himselfe to liue and die to God.

28 Pambo, whome the  
Diuine

Divine knowledge of holy Scripture made famous, and was therefore sought for to be called to place of Dignity, he utterly refused the instant motion of those who came for him, and desired them to be content: When they persisted with importunity, he would in no case hearken unto them.

Similius after a military life lived seven yeares apart from the world, & left this Epitaph: Hic iacet Similius annosus, & tantum septem vixit annos, here lies olde Similius, and yet one that lived onely seven yeares.

And here we may not forget, that to the procuring of this peace, our conformity to the lawes and ordinance of publike Magistrates, who are set ouer vs by God, is very requisite, for we live more peaceably within lawes, then otherwise, and our obedience vnto them is required euen for conscience



science like. The Prophet saith  
O pray for the peace of Ierusa-  
lem, they shall prosper that loue  
it.

In laudable constitutions,  
tending to godlinesse and good  
order, what should we else doe  
but shew our obedience? & dis-  
turbe Christian peace, for the  
satisfying of our fantasies, we  
may not without great offences.  
Let euery soule (sayth the A-  
postle, or he in whom the A-  
postle spake) be obedient to the  
higher powers, for there is no  
power but of God. For a  
private estate, it was ones prai-  
er vnto God, Domine da quid  
vis, quantum vis, quando vis,  
Lord giue me what thou wilt,  
as much as thou wilt, when  
thou wilt. And the saying of  
an other, Fero, taceo, spe-  
ro, I suffer, I holde my peace,  
I hope.

For this desire of hauing  
too much, it may be sayde  
as the Prophet spake of Ba-  
bylon,

bylon. Foule desire, happy shal  
the man be, that taketh thy  
little ones, or first motions  
and dasheth them against the  
rocke.

It is said of Augustus Cæ-  
sar, that hee was wont to mar-  
shalle, why Alexander still sought  
to get more, and did not ra-  
ther endeavour to governe that  
well which he had already  
gotten.

The poore Bee to get  
hony to her hie in a win-  
dy and stormy day, is saide  
to flie low, and balast her  
selfe with some small grauell  
to keepe her downe. An  
humble mind: the beholding  
ourselves in the glasse of hu-  
mans frailty, is not the  
worst course in our present  
passage.

Iob was not of their mind,  
who labour much to pace to-  
gether a pedegree, to bring  
themselves within the com-  
passe of gentry: when hee cal-  
led

led corruption, hisauncientry,  
and in effect. wozmes his of-  
spring. A vaine thing is it to  
trust in the world, where the  
greatest floudes haue often the  
lowest ebbe. A weake founda-  
tion is it to builde vpon life,  
which as a bubble is soon come  
and gone. A part of mans pro-  
vidence it is, to winne thinges  
tempozall, and lose eternall.

Our Saviour saith, What  
shall it profite a man to gain the  
whole world, and lose his soule:  
the world a thing transitory,  
the Soule an eternall being,  
Salomon saith. A peece of  
bread with quietnesse is bet-  
ter then a fat Oxe with strife:  
and is not a pooze life fearing  
GOD better then great  
riches without contentati-  
on?

Man sees the countinace,  
God the heart, man the deeds,  
but God the meaning. Truth  
needes no glorious shewe,  
which hypocrisie doth affect,  
and

and falſhood ſometimes aſſumes : he is not a Jew that is outwardly ſo: the true circumciſion is the circumciſion of the heart.

When we can doe little, we ſhould not enuie thoſe which can doe better. When we haue little, we ought not to repine at thoſe, on whom God hath beſtowed more: the ſumme of all is, Keepe innocency and doe the thing that is right, for that ſhall bring a man peace at the laſt. The deuoute mans life of all other is Angelicall, whoſe body walketh on earth. But his deſires, (as hath bene beſore ſhewed) are aboue in heauen.

29 It is a wondrous caſe to ſee how apt men are to bere and moleſt thoſe, who would liue at quiet in the lande. A City (ſayth the Philoſopher) is a Company of men gathered together to liue happily, but men are for the moſt parte



parte so litigiously given to debates and quarrels, at the least offences, sometimes rather taken then given : that they make themselves most unhapp, their stomaches are alose : they swell in malice their hearts are so bigge nothing will qualifie them, as if men for the most part did not regarde any other then the satisfying of their own willes. It is a disgrace, they thinke to beare a little or put by the least iniury the infinite needlesse actions and lutes of lawe, which for some vile unconscionable gain, find some fit patrons abroad in the world. Doe much nourish this unchristian trouble and troublesome life of christian men, whiche should affect nothing lesse.

30 They follow on their course from tearme to tearme, till at last, Actio moritur cum persona. the action dyeth with the party : then they must let their suits fall when they them selves

selues fal whether they will or no, they can digest no small offence at all, they cannot count a lease of one and twenty yeares as good (in a manner) as a state of thre liues, and they see time weares out the Conncelloz his Client, the assurance and al but no amandement at all is seene.

31 Were this well remembred, it would soone make men of an other disposition then for the most part they are, more patient, more peaceable, lesse contentious.

12 Is there not a Wiseman to iudge betweene brethren: We haue (God knows) but litle time to spend in the world, what shoulde we desire more then to spend that litle well, deuoutely toward God, peaceably amongst men.

39 It was Iosephes counsell to his brethren, when they were returning to their owne Country. Fall not out by the way, go along together to your  
fathers

1. Cor. 6. 5

Sutton, C.

fathers house quietly as fellow travellers, lovingly as brethren.

34 Let onely loue of the life to come moue vs to serue God, & be at peace with our neighbours, that so wee may turn our good purposes to good practises, our practises to custome, our custome to delight, our delight to perseuerance our perseuerance to liue to God, and to die to God.

35 For the better performance hereof, we should euery day more and more waxe out of loue with this troublesome world, the mutability whereof is sufficiēty before our eyes, and it were to be wished, that the loue thereof were lesse fixed in our hearts.

There is such a noise in the catching desire of riches, that wee cannot heare the soft voice which calls vs to deuotion. There is such a noyse in mens deuises, for the maintenance of

pride

pride. as they cannot heare the soft voice which calls them to humility. There is such a noise in the multitude of earthly affayres, that we cannot heare the soft voyce which calls vs to thinke of heauenly.

36 We may be compared vnto those men, who lining neare the riuier Nilus, are made by reason of the hushing of the waters, to become very dull of hearing, wee are so neare in affection to these transitory delights, as the Prophets trumpet-like voice will scarce bee heard to moue vs to contrition for our sinnes.

We feele the troubles of the world, and yet for all that wee make the world our Paradise, a strange case is it wee should set our delights amidst so many annoyances, when we might passe our course in peaceable manner with more quiet with God and man. Wee tire and out weary our selues about  
Graw



Apo. 22.  
17.

straw and stubble when God would giue vs Manna, if we would come out of Egypt: we are about puddle water with cost and care, and Christ bids vs take of the water of life freely.

17 We maruell at the rude and ignorant Indians, who for glasses and triffles are said to depart from the purest gold: But we neuer thinke of our own folly, which is farre greater, who forgo the treasures of heauen for very vables, things of small or no continuance, nay which is more, with toyle, we follow this meane traffique, as the spider that exhausteth her bowels to make a slender web, which is dissolved againe with every puffle of wind.

It is enough to astonish any indifferent mā to see the worlds blindness in this: when men might be more at peace, they neuer leaue clining untill they take a fall, they look vnto pleasures

fares, as they are coming to them, not as they are going from them, when they are wont to leane trouble behinde, for the sting of this Scorpion sin is in his cagle. But would we walke the right path that leadeth to the accomplishment of this Christian peace? Then must we endeavour to liue vnto him in whome we liue, moue and haue all our being, in God onely is the soule satisfied, of whom she may truely say: Here is my rest, here will I abide for ever.

To be vnknowne vnto the world we need not care, seeing we are onely strangers in the same, the best is, to be knowne vnto God, and to haue as little to doe with the world as wee can, for the religious godly life shall haue quiet in earth, and blessednesse in heauen. When it ceased to be with Sara after the manner of the world, she conceived Isaac her toy: when it ceaseth

Gen. 21. 3

ceaseth to be with vs after the manner of desires naturall, we conceive quietnesse, and tranquillity of mind, that is comfort supernaturall.

We may at one view behold the vncertainty of all earthly things, which are sometimes gone before we did fully possess them. Of men in high estate the Prophet sayth, Vidi super exaltatos, I saw them exalted and a little after quæsiui, & non sunt inuenti, I sought them but they were no where to be found and of rich men, Viri diuitiarum the men of riches, as if he should haue said, Serui diuitiarum the seruants of riches, they haue slept their sleepe, and found nothing.

Pf. 37.36.

Soone after death no reckning at all in a manner is made of epyther, none esteemes them when they are a while gone and should they then haue cared for the world, that cares little for them: We sell our hearts

hearts to the worlde for very chaffe, & God offers to giue vs millions for them : nay, to haue our custome, he giues here an assay of his merchandise, peace of conscience and ioy of the holy Ghost, who would not traffike with so good a Chapman, that meanes no other but to doe vs good indeed, & giueth vs heauen when we haue giuen him our hearts who is in heauen.

38 Wherefore it were to be wished, that men would once withdraw themselves from vn- necessary cares & desires in see- king too vehemently the vncer- tain riches & pleasures of this world, which are so much in re- quest as they are. In so doing might they not passe over the dayes of their pilgrimage more peaceably, more religiously? Certainly they might.

39 Then might young men from their childhood in fearing God, old men now departing the world, by giuing good ex-

3

ample



amplexed into others, all considering the state and condition of life it selfe, set forward to happy ende by a prouident life which life is but as a flower. First it buddeth, then cometh the blooming & flourishing, a little after it withereth and is gone. Wherefore man (saith one) may be wel greeted with a threefold salutation. From childhood to thirtie, the greeting is you are welcom. From thirtie to fifty the greeting is you are in a good way. From that time forward then God giue you a good departure: which (saith Seneca) the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney to passe from childhood to youth, from youth to strength, from strength to old age, from old age to death, and so an ende as certaine rivers, which are said by a still soft course to runne thzough a part of the maine Ocean, and keepe their owne waters, is a very

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 dable condition of life, vnto  
 which wee are mooued by the  
 consideration of the vncertain-  
 ty of life it selfe. Let vs care  
 little for the world, that cares  
 so little for vs, let vs crosse satle,  
 & turne another way vnto our  
 long home, from a life subject  
 vnto death, to a deathlesse life  
 such as neere as we can with a  
 still and a peaceable passage.

**Saint Paul** sayeth to the  
**Romans** If it be possible haue  
 peace with all men. And to  
 the **Collossians** he saith, As the  
 elect of God put on tender mer-  
 cie, meekenesse, humblenesse of  
 minde, forbearing one another,  
 forgiuing one another as Christ  
 forgaue you : and aboue all  
 things put on loue, which is  
 the bond of perfectnesse, & let  
 the peace of God rule in your  
 hearts. And last of all, ta-  
 king leave of the **Corinthi-  
 ans**, it was with this louing  
 farewell of peace : Finally

Brethren fare you well, bee at peace,& the God of peace shall be with you.

41 Almighty God grant wee may liue peaceably, and die peaceably, to liue for euer and euer in the kingdome of heauen. And so vnto him that can bring vs from peace temporal, to peace eternall: vnto him that is able to direct vs to this course of life to keepe vs that wee fall not and to present vs faultlesse in the life to come in the presence of his glory with ioy, that is, to God onely wise, with Iesus Ghrift our Sauour, and the holy Ghost three persons, but one eternall and euerlasting God, be all honour and glorie, and power and dominion both now and euer more, Amen.

*Laus Deo.*

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yoaked. 30

FINIS.



HH 198/24

for-  
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d to  
tant  
hi'  
4

ally  
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9



When they doe discry their ha-  
 uen: Joyfully may the Chri-  
 stian beholde a far off, after the  
 manifold stormes of this world  
 his heauenly and euerlasting  
 harborough, the remembrance  
 whereof may moue vs either  
 to wish with S. Paul, to be dis-  
 solued, and be with Christ, or  
 reply with the Saints in the A-  
 pocalyps vnto him that said, I  
 come, Euen so, come Lord Iesus.

Phil. 1. 23.

Apoc. 22.  
20.

4 Here we doe but sow in  
 teares, there is the place where  
 we shall reape in ioy: Here we  
 are members of the Church  
 militant, where is nothing but  
 combating: there shall we be  
 parts of the Church trium-  
 phant, where is no other but  
 reioycing.

1. Sa. 6. 3.

5 The state of the life pre-  
 sent, and that to come, is figu-  
 red by the Tabernacle, & Tem-  
 ple of the olde Testament: the  
 Tabernacle, for that it was  
 moueable, may resemble the  
 condition of the life present:  
 the

the Temple, for that it was  
fixt and immouable the fructi-  
on of the life to come. To the  
finishing of the Tabernacle came  
the Iewes onely, but to the build-  
ing of the Temple, with the  
Inhabitants of Jewry, the in-  
of Tyre & Sydon, so wit, both  
Jewes and Gentiles, all con-  
curre in this building, wherein  
is neuer heard the noyse of a  
hammer. Blessed are they O  
Lord (sayth Dauid) that dwell  
in thy house, where the Sonne  
of God in glory, is light vnto  
theyr eyes, musicke vnto theyr  
eares, sweetness vnto their taste  
and contentment vnto theyr  
heart, where, in seeing, they  
shall know him, in knowing,  
they shall possesse him, in posses-  
sing, they shall loue him: in  
louing they shall receyue eter-  
nall blessednesse and blessed e-  
ternity, which is the Garland  
we all runne for, the crown we  
all fight for.

All our watching, and fa-  
sting

2.Reg.2.3

Ps.84.5.

1.Co.9.5.

24.

2.Ti.4.7

Gen. 32  
29.

ting, & praying is like Iacobs  
striving with the Angell, O  
blesse vs Lord.

6 Every thing doth in na-  
ture require a perfection. the  
heavens which are in continu-  
all motion, the Angels which  
are ascending and descending,  
are sayd not to have their ful  
perfection, but especially man  
in this troublesome motion,  
until he come to the accomplish-  
ment of all his hope. If to see  
the state of blessednesse bee no  
small ioy, then what will the  
fruition thereof bee, where saith  
hath no more place, because we  
behold that which we beleaved,  
where hope ceaseth, because we  
possesse that we before hoped.

If the Apostle of whome  
mention is before made, taken  
hope into the thirde heauen,  
(and is thought to have seene  
part of this blessednesse) could  
not expresse the excellency ther-  
of, being so high a subject, the  
more hee did consider it, the  
more

more hee seemed to wonder at it, yet thus much he could say: that eye had not seene, eare had not heard. the heart of man could not conceive the things that **G. D. D.** had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

1. Co. 2. 9.

7 **To** lift vp our eyes towards those glistering beames of Gods glozy, where the sharpest Eagle may be dazeled. to wade into the depth of his excellency, wherein a Cammell may be plunged, the short reach of humane reason may rather moue vs to cry with the Apostle. **O** altitudo **D** the depth of the loue and bounty and mercy of God.

**They** that come vnto the main Ocean, find water enough if they come by millions to take handfuls of it, bee there a multitude



Apoc. 7. 9.

Lact. lib 6  
de diuin.  
gram.

tude, which no tongue can number. God hath Crownes for their heads, and palmes for their hands, when they shall follow the Lambe wheresoeuer hee goeth when they shall rest vpon Mount Sion, when they shall sit with him, and raigne with him.

8 If you aske saith Lactantius, why **G O D** created the world, it was for no other cause, but that man should be created, if you demaunde why man was created, it was because hee should worshipping his Creator, if you aske why hee should worshipping his Creator, it was for no other cause, but that hee should be rewarded by him: Lorde, what was man, that thou diddest so respect him?

These are the bowels of Gods mercy, who had no other cause of his mercy but his mercy, no other end, but his owne glory, and our good  
which

which is called πολὺς μισθός  
his most great & ample reward  
wherein there is no end of his  
goodnesse, no number of his  
mercies, no measure of his  
wisdome no depth of his boun-  
tie: So God doeth deale like  
God himselfe. The value of  
which glorie is apparant in  
this, in that it cost the pre-  
cious death of the Sonne of  
God.

Si tanta in terris moraretur fi-  
des, quanta merces expectatur  
in cœlis. If there were so great  
faith in earth, as there is re-  
ward looked for in heaven (saith  
Tertullian) mercifull Lord,  
what leue should wee haue to  
the life to come?

9 Pharaos was content, at  
last the people should goe to  
doe sacrifice, but they must  
leane their Herdes of Cattell  
behinde. No, Moses will not  
leane a hooffe in Egypt: all  
our desires must goe with vs,  
in beleauing that high rewarde  
of

*Tertul. de  
Hab. mu-  
lie.*

*Ex. 10. 24.*

of blessednes so farre aboue all humane desert, that is, or may be.

*De benefi-  
cij lib. 2.*

IO Seneca writteth, that Alexander the Great, giuing a poore man two Talents, the man was so astonished with the greatnesse of the gift, as hee answered the King: Most Princely Sir. I am not worthy to receiue so much, to whome Alexander replied, I do not respect good man, what thou art meete to receiue, but what becommes me so great a Potentate for to giue. **G D D** doth not so much regard what wee most vnworthy creatures are worthy to receiue, as what becommeth him, the God of all mercie and magnificence, to bestow and giue.

Mat. 6. 23.

Mat. 25.  
34.

Herod promised much, when hee promised halfe his Kingdome: but Christ, when hee giues, wee finde him giuing a whole Kingdome: Venite benedicti patris mei, accipite regnum

regnum. Come ye blessed of my Father, receiue the Kingdome: Nay, Regnum paratum vobis, The Kingdome prepared for you. Seeing Christ hath prepared heauen for vs, for the loue of God let vs prepare our selues to heauen.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so. Againe, amongst men the elder, or one onely doth inherite: but with God all sonnes are heires: all heires inherite: and the inheritance too is a heauenly Kingdome to raigne, to reioyce euer.

The meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds: nay to say with the Prophet, Like as the Hart desireth the water streames so is my soule a thirst for God, Oh, when shall I enter those  
G courts

Rom. 8. 17

Psal. 42. 1



courts of ioy?

11 Demetrius Phalezeus hearing the Philosophers dispute about the immortalitie of the soule, wretched man that I am (quoth he) who haue so long liued in the perishing delights of this corruptible body. We know not what we loose, when we loose opportunity of seeking, and buying that precious pearle, for which the prouident husbandman should sell all that he hath.

πολυτε-  
λης ατόν  
ανάλωμα  
χρόνος.

Mat. 13-  
44-

Nu. 32.3.

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were come to their entrance into the land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Jordan, because it was a place meet for their houses of Cattel, which they more respected then their passage into the holy land. Are there not some in the world,

world, not farre unlike these  
chilozen of Reuben and Gad,  
who desire to make their stay  
here, and would goe no farther,  
for that they esteeme the pleasures  
and profits of a life tempo-  
rall, more then they doe the  
incomprehensible ioyes in that  
life eternall?

Not unlike those ghests, who  
being invited to a great supper,  
feed so long vpon courser di-  
shes, that when they come to  
the banquet, they haue no ap-  
petite; they are so satisfied  
with earthly things, that when  
they should come to the best, or  
desire of heavenly, they haue no  
desire at all. or as men lead cap-  
tine into a forraign land from  
their infancy, doe not onely for-  
get their naturall language, but  
euen a desire of returning  
home.

But for the true Israelites,  
all is wearines, until they come  
into the land of rest. wheras in  
other things (saith Cyprian)

*Cypr. de  
mort.*

we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Woe is me (sayth Dauid) that my pilgrimage is prolonged. S. Austen writes of certain beasts that are so patient of thirst, that seeing many puddles, yet they will neuer drinke of any, till they come to a fountain that is cleare, surely, the faithfull haue this property they say the satisfiing of their desires till they come to the true fountain: here we are but refreshed, esurimus dum saturemur, we stil are hungry until we come to bee satisfied to our desire.

13 In thinges that are ordained vnto an end, the rule and measure of all actions is taken from the same, which end is first in the intention, and last in the execution: Finis (saith Aristotle) Mouet agentem, the end euer moues the agent. Now if blessednesse be mans end, then is it the marke we shoot at, and the scope

*Arist. Met.*

scope of al our enterprizes what soener. Every thing is required for blessednes, and onely blessednes for it selfe.

Iacobs seaven yeares service seemed but light, in regard of Rachel, for whom he served the labour and traneil, not of seaven yeares, but of all the yeares of our life. is nothing in respect of Rachel the fairer, the happier state to come.

Ge. 29. 28.

14 And this doth answere the prophane Atheist, and meete with the obiection of Iobs friends, What good hath thy righteousnes brought thee? Or as some would not blush to say in the time of the Prophet Malachie, What profite is there by serving God?

Mal. 3. 10.

The most happy reward in the life to come, doth strike them all dumbe. his very assistance in the life present, may make them amazed. Doe but trie me (saith the Lord) If I will not powre out a blessing v-



pon you.

The Prophet Dauid sheweth, that men reioice when their wine and corn and ople encreaseth, but Lord saith he, lift thou vp the light of thy countenance, as if there were greater reioicing in this, then in any other blessings whatsoever.

15 This blessing say the ancient Fathers, is both via and patriæ, that is of the way, and of the Country. That which God giueth in the way, is spoken of by the same Prophet Dauid in the first Psalm, where mentioning the state of him that walketh not in the counsell of the vngodly, hee shall be blessed (sayth the Prophet) and how? Looke whatsoever hee doth, it shall prosper. So sayth hee of the man that feareth God, he shall be blessed, and wherein? For hee shall see his childrens children, & peace vpon Israel.

16 The worlds manner is the

*Cyrl. de  
fide ad  
Reg.*

*Hil. de Tri.  
pat. & fil.*

*Psa. 1. 6*

*Psal. 128.*

the Jewes at nner, who were wont to bring the best Wine first, Christ he obserues his olde manner, and keepes the best vntill the last.

Ioh. 2. 10.

It is said of Isidore, that be-  
in at a banquet, and there be-  
holding a great signe of Gods  
bountie towards the sonnes of  
men, suddainly he bzeakes out  
into abundance of teares, being  
demaunded the cause, for that  
(quoth he) I here feed on earth-  
ly creatures, that am created to  
line with Angels.

17 To conclude worthily hath  
Aristotle said, there is nothing  
more becom'g the excellency of  
mans nature, then con:ēplation.  
God hath set the earth vnder  
our feet, & therfore it should not  
be too much esteemed. The world  
it selfe is of a round figure, but  
the heart of man is triangulare,  
and so comprehends more then  
the world. Our bodies walke  
on earth, but our soules should

Esa. 38.9.

be in heauen, by our heavenly desires: & we should frame our affections in forme of a ship that is close downward, but open by ward, in a hearty desire of a superior condition: the remembrance whereof is like the message of the angel Gabriel, which brought tidings of great joy, which may make the faithful answer with Ezechias, and say: The word of God is good, let there be peace, & that to peace eternall. The Philosophers tel vs, that aboue the highest sphere there is nothing subiect to alteration, peace will come, happines will come.

Aug. man.  
Glt. cap.

Ps. 84. 13.

In the meane time, sayeth Saint Austen, Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to hunger & thirst after it. O Lord & God of hostes, blessed is he that putteth his trust  
in thee.

The





of this world vnto a better land  
of rest.

2.Reg. 8.

2 It is strange wee should  
make so nice of our selues, as to  
count it a death to meditate of  
Death. Nay to esteeme the ve-  
ry remembrance thereof, as A-  
hab did the presence of the Pro-  
phet Elias, to be troublesome  
vnto vs: whereas Death is  
so far from hurting them, who  
put their trust in God, as they  
shall rather find it a gentle guid  
to bring them home to theyr  
owne City, where they would  
be, there to remaine and abide  
for ever.

A good mans care is (sayth  
one) Non-quam diu, sed quam  
bene viuatur, nō quando, sed qua-  
liter moriatur, Not how long  
he liues, but how wel, not when  
he dies, but in what good sort,  
how soone so euer.

The euil are sorry that time pas-  
seth away so fast, the good desire  
to be where time passeth not at  
all. The matter was once  
disputed

disputed befoze Leo, by two Philosophers about dytag and rising againe, for him that held, we neede not care for eyther: this mans opinion, saide L o, is the merrier, but surely th: other is the truer.

3 That which we call life, is a kinde of death, because it makes vs to die: but that which wee count death is in the sequelle a very birth day of life. for that indeede makes vs to liue. There is a death which some call mortall; Anne, and this is the death of the soule, which death indeede we should all feare. There is also a moderate feare of the other death, which is profitable to withdraue vs from the allurements of euil. But so to feare it as if it were the bitter ruine and ouerthrow of all our being, we neede not, we ought not.

4 When Saint Paul spake of an unconquerable faith, which was his stay, and the stay

2. Co. 5. 1.

Stay of all them, whose hope was in Christ, Wee (saith he) know that if this earthly house of our tabernacle be destroyed, we haue a building, not made with hands, but giuen of God eternall in the heauens: As if he would tell the persecutors of his time, that miseries for a moment coulde not dismay them: the perishing of the outward man could not daunt them: no present death could discourage them, for they knew their habitation was in heauen, and themselves incorporated Citizens into that Ierusalem which is aboue, well they might kill their bodies, but to kill in them the faith of the Lord Iesus, all the torments of the world could not.

§ A heathen man could say, Degeneres animos timor arguit: this abiect feare is farre different from a generous offspring. He that feares death saith Plaxo, is either φιλοσωματος

Plain  
Phad.

φιλοχρήματος, οἷ φιλοτίμος,  
a lover of the body of riches, or  
at least of honour, without all  
doubt a Philosopher or lover  
of wisdom he is not. But  
Salomon saith, The iust man is  
as a Lion of whom the Natur-  
alist writeth, that he is of such  
courage, as being fiercely pur-  
sued, he will neuer once al-  
ter his gate, though he die for  
it.

With what constancie an-  
swered, the second of those se-  
uen brethren, who all yielded  
by manfully themselves to tor-  
ment for the maintenance of  
the law of God? Thou O king  
takest these our liues from vs,  
but the God of Heauen shall  
raise vs vp in the resurrection of  
euerlasting life. The Philoso-  
pher might say πάντων των δει-  
νων φοβερότατον, that is, of  
things terrible, none moze then  
Death. But it is otherwise  
with Christians. Tertullian  
tolde

2. Mac. 7. 5.

Arist. Eth.  
lib. 3.



*Ter.in  
Apo.*

tolde the persecutors of his  
time, that their crueltie did but  
open a doore to **GODS**  
distressed people. whereby they  
might enter the sooner into a  
state of glory, and therefore  
Death was acceptable to  
them.

*Psal.40.9.*

*Hier.de  
Vit.Hsl.*

6 Why should I feare (saith  
the Prophet) in the euill day?  
As if Dauid sawe no cause of  
dreading death. he whose na-  
ture may beginne to tremble at  
the mention thereof, Hilarion  
could not but wonder his soule  
should be so loath to depart af-  
ter he had serued God, and God  
h<sup>ad</sup> in so many peeces: Consider  
death as in it selfe, and so na-  
turally we feare it. consider  
death as a meane to bring vs  
vnto Christ, willingly we may  
embrace it: if we feare death, let  
vs seeke out the cause of this  
feare: are our sinns the cause, let  
vs repent vs of them: is the  
loue of this world the cause, let  
vs forsake this loue: is it for  
want,

want of faith: for sure we are  
perpusillæ fidei, but of little  
faith, Let vs say with him. we  
beleue, Lord help our vnbeleef

7 When Iacob saw the Cha-  
riots of Egypt, and thereby  
perceined his sonne Ioseph was  
aline, his fainting spirites reui-  
ued saying. I will go see him be-  
fore I die. When faith dooth  
bring vs many testimonies that  
our Ioseph liueth, the Christian  
man may recomfort himselfe in  
time of distresse, & say, Moriar  
vt videam. In the name of God  
to see him let mee die. Perad-  
venture it holds in this, sayth  
S Austen, Non videbit me ho-  
mo & viuet. Man shall not see  
me and liue, well to see thee, let  
mee die Lord.

8 Now for these corruptible  
bodies, they take no damage  
at all by Death. It is no  
harne to the seede, though it  
hath for the time a litle earth  
harrowed or raked ouer it, it  
shall spring againe and flourish

and

Ge. 25. 48.

1. Cor. 15.  
24.

Nũ. 17. 8.

Ion. 1. 10.

Psa. 90. 3.

Iob. 29. 23

Eze. 37. 7.

and bring forth fruit in due season: And no hurt is it to these our bodies to be cast into the ground: Being sown in weakenesse, they shall rise again in power, being sown naturall bodies, they rise againe bodies spirituall, being sown in dishonour, they rise againe in glorie.

9 The keeping greene of Noahs Olive tree vnder the flood, the budding againe of Aarons rod, the deliuerance of Ionas from the depth of the Sea, the voyce that calleth. Come againe yee children of men: the hope of Iob, that he should see G D with no other, but with the selfe same eyes. The Prophecie of Ezechiel vnto the drie bones that should come, Os ad Os, Bone to bone. may stirre vpp in vs a ioyfull hope and cheare our pensure soules against all the feares and terrours of Death. But the resurrection of our  
Sani-

Saviour Christ is the comfort of all comfortes, vox Christi, vox Christianorum, the voice of Christ is by Christ the voice of Christians. Saith Saint Austen, Death where is thy sting? Hel where is thy victory? First he speaks as a challenger: Mors, ero mors tua, O Death. I will be thy death: then as a conquerour, Mors vbi aculeus Death where is thy sting? which interrogation assumeth an absolute negation: Now death thou hast no sting, or death thou art now no death, because I have a resurrection to life.

And thus Christ triumphed over the strongest holdes of the enemye. to them we are delivered from hell and death, and this comfort take we by those divine Articles of our Creede, which shew his discention, and resurrection. As Christ was the cause efficient, so was he also a figure of the resurrection. He rising

Hos. 13. 14

1. Cor. 15.



rising, we all arise. As one  
cast into a river if the head keep  
aboue water, the whole body is  
in safety

Epiph. l. I.  
rom. 33

IO Of a more powerfull  
cause, there is a more powerfull  
effect Epiphanius saith, Adam  
was buried in Caluarie, where  
Christ was crucified, where the  
effect of Christs blood distilling  
from his blessed body, might  
say: Surge qui dormis, Arise  
thou that sleepest. If the  
sinne of Adam, who was a li-  
uing soule, was the cause that  
death raigned ouer all, much  
more the resurrection of Christ  
who was a quickening spirit.  
that be of power to raise vp all  
that beleue, to the hope of euer-  
lasting life.

Phil. 3. 10.

Wherefore, what greater  
ioy then to be able to knowe  
him as the Apostle speaketh  
 $\kappa\tau\eta\nu\ \delta\upsilon\tau\alpha\mu\upsilon\nu\ \tau\eta\varsigma\ \alpha\prime\nu\alpha\sigma\tau\epsilon\omega\varsigma$   
And the power of this resurrec-  
tion? As Christ in dying shew-  
ed that we should suffer: so  
ir

in rising from death, what we should hope? To wit, that all the bones in Golgatha, shall rise, and those that sleepe in the dust of the earth, shall awake.

Wherefore though Death doe swallow vs vp, as the Whale did Ionas blind vs as the Philistines did Sampson, seale the Sepulchre vpon vs, as the Iewes did vpon our Lord Iesus, yet we shall come forth and breake the bands, as the birde out of the snare: The snare is broken and we are deliuered.

¶ They may well feare death (saith S. Ciprian, ) that haue no faith in Christ, but for those who are members of that head, who vanquished the power of hell and death. Death is to them aduantage. & a gentle guide that brings them home to euerlasting rest. Hence is it, that dying they are sayd, to fall a sleepe. They that sleepe in Iesus, as saith the apostle they  
lay

Dan. 12  
Ioan. 11. 2  
43.

1. Thes. 4.  
13.

Ex. 14. 15.

Tho. Aqu.  
2. 20.  
quest. 83.  
Art. 9.

God, and a comfortable expectation of a better life to come when weakenesse of humane nature dooth not afford ability to manifest our soules affections. God shall accept at our hands, the sending vp of our sighes and desires to Heauen.

In these last extremities incident vnto the state of man, we may flie vnto prayer, as vnto a Citie of refuge, which prayer, saith Thomas Aquinas, is interpretes desiderij, the interpreter of our desire, and Desiderium est actus charitatis. God sayd vnto Moses, why hast thou cried vnto mee for this people? And yet we finde that Moyles spake neuer a word, to shew that hee heard the secret supplication of Moyles heart, Out of the deepes, saith the Prophet Dauid, haue I called vnto thee O Lord, out of the deepes, not as out of one deepe, but deepes: out of the greatest

greatest sorowes both of body  
and minde haue I called vnto  
thee. In another place, one  
deepe, taith hee, calleth vpon  
another. What is that? there  
is a depth of mans misery now  
at the gates of death, and there  
is a depth of Gods mercie,  
which is ready to heare and  
helpe all that calles vpon  
him, now misery calleth vpon  
mercy.

2 Ionas prayed in the belly  
of the whale, when hee  
thought vpon God: Susanna  
in her distresse, when she lifted  
vp her eyes to heauen. Wane  
not I remembred thee, sayeth  
Dauid, vpon my bedde, and  
thought vpon thee when I  
was waking? And in another  
place: O Lord, my heart is rea-  
die, my heart is readie. As if  
his trust was, that God would  
accept the readinesse of his  
heart.

3 Now is the time that Ti-  
mothy, a good soldier shou d  
fight

Jonas 2.2.  
Susan. 3.5.

Psal. 6.3.7  
Psa. 108.1



1. Tim. 4.

fight by Saint Paules good  
example a good fight, Keepe the  
faith, and so finish his course:  
for why? after all there is a  
Crowne of glory.

4 This is the last Scene  
of all the Comedie, when a lit-  
tle hunt is once past, troubles  
cease, but ioyes neuer cease.  
And therefore a good remem-  
brance of the ioyes to come,  
may now tell vs, that we are  
going from the darkenesse of  
this world to the land of the  
liuing, where is no night, no  
need of the Candle, nor  
the light of the Sunne, for  
God giueth them light, and  
they shall raigne for ever-  
more. Holde thy peace Baby-  
lon (sayeth Epiphanius) and  
bee ware, O Sodome, be-  
cause (that Article) I beleue  
life everlasting, is cleare, and  
consequently, bringeth com-  
fort to Gods children depar-  
ting.

Epiph. Ep.  
32.3.

5 But let vs hearken to  
Christ

**Christ** himselfe, I am the resurrection and the life, (sayeth the **Lorde**) whosoever beleeueth in me, yea though hee were dead, yet shall hee liue, and whosoever liueth, and beleueth in mee, shall not die for euer. **O** ioye of ioyes: wee lay vs downe to sleepe, and wee rest, and **G O D** it is that makes vs dwell in everlasting felicitie.

**6** And heere we may not omit to call to minde the manner how **Gods** seruants of old haue shut vp the day of their mortality.

As first that of **Moses**, who after he beheld the land of promise, perceiuing his life was not long, blessed **G O D** for all his benefites, blesseth the people, and so dieth. That of **Ioshuah**, who exhorteth **Israell** to feare **G O D**, to stand stedfastly in all his Ordinances, and so mildely

**G O D**

goeth

Ioh. 11. 25

Deu. 33. 1

Deu. 34. 5

Ios. 23. 11.

Ios. 24. 29.

1. Reg. 22

To. 13. 8.

A&amp; 7. 60.

Ge. 49. 18.

Eus. Hist.

lib. 5. ca:

45.

goeth the way of all the world. That of Dauid, who drawing towards his ende, a little before his death introyeth Solomon his sonne to walke in the wayes of God, that so hee might prosper in whatsoeuer he tooke in hand. That of Tobie, whenas hee lay a dying, called his Sonne and his sonns sonnes, exhorting them by a fatherly authority to be mercifull and iust, that it might goe well with them: That of Saint Stephen, who praying for his persecutors and calling vpon the name of Iesus, fell asleepe. That of Iacob, Salutare tuum expectabo Domine. O Lord I will waite for thy saluation: when he departed, with blessing his posterity. That of Serapion, a good and faithfull olde man, (sayeth Eusebius) who after receiuing the holy Eucharist, that ioyfull prefection for our passage, most meekely departed

red this life to liue eternally.  
And thus haue the godly  
rooke their fareswell of the  
world.

7 As for things subluna-  
ry, they leaue vs, and we them,  
the soule onely remaineth to  
be commended vnto God. Now  
may we crie, helpe Lord, for be-  
sides thee we haue no helpe: it  
is not the peeces of our owne  
deserts, that can make such a  
garment, as can couer our sins;  
it is the scarlet robe that tooke  
a deepe purple dye in the passion  
of the Sonne of G O D him-  
selfe that must now stand vs in  
stead.

If when thou art going a  
journey, thou wouldest be glad  
to commit thy temporall goods  
to such a friend, by whom thou  
maist be sure they shall be well  
and safely kept; how much more  
may the Christian man comfort  
himselfe in committing his  
soule to the custodie of  
Iesus Christ his Saviour  
who

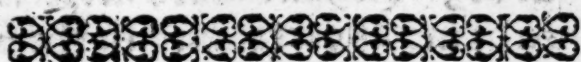


Ge. 42. 37

who will keepe it sure and safe  
for euer.

8 Reuben said of Benjamin,  
when, Iacob was leath to let  
him goe: Deliuier him vnto mee,  
& I will bring him safely home.  
So of Christ it may be more  
rightly saide: Commend thy  
departing soule vnto him, and  
he will bring it vnto her long  
and blessed home safe and  
sound, which is the  
kingdome of  
heauen.





## CHAP. XX.

In what manner the sicke should  
be directed by those to whom  
this weighty businesse dooth  
specially appertaine.



Wongst men those  
whome God hath  
set aparte to helpe  
distressed conscien-  
ces, and to whom he  
hath given power and com-  
maundement to pronounce ab-  
solation and remission of sinnes  
in his mercy, to blisse in his  
name, to teach his people, and to  
do them good in time of neede:  
partly by matter of exhortation,  
and partly also by offering by  
in their behalfe deuoute prayers  
towards the throne of grace  
(foz it is the part of Christians  
in generall to exhort to do good  
one to another, while we conti-  
nue

Nu. 6. 23.

nue together) and much more it is a thing appertaining to them unto whom it hath pleased God to commit a fatherly care of soules in the visitation of the sicke, so high a worke of mercy, they are occasions, if earnestly enter most seriously into the exercise of both

2 That care may be thought to be of greatest importance, which is imployed in helping them who are now least able to help: themselves, and had neuer more need God knows of ghostly direction

3 There is nothing which the sicke in these extremities, doe more desire against the naturall terrores of death and many troubles of conscience, which at this time are wont to assault them most. It is theretore greatly to bee wished, that like as the serpent, that old enemy of mankinde, a man-slayer: yea soule-slayer from the beginning, who the shorter his time is, the fiercer his wrath is, and chiefly entendeth ruine vnto the houle, as  
the

the last parte of mans life is at this time busie: to those who in louing leade, and in feeding loue Christ his lambs, should now be most carefull to keepe them from this deuouring Lion, and endeavour to present them sound in faith, topfull in hope, rooted in charity vnto the great Bishoppe and shepheard of their soules

4 Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet and sober Agent in this case, then all formes of direction whatsoener: yet as in other dueties, so in this, some aduertisements may be obserued by those, who are content also to heare the aduise of others.

5 First therefore, death being that which all men suffer, (but not all after one sorte) care ought to be had answerable vnto the disposition of the dying: Celesionnesse of discourse may soone

Ap. 12.11  
Ioh. 21.15  
1. Pe. 2.25  
1. Pet. 5.8.



Some wearie the weake partie:  
few wordes, and those some-  
times in private well ordered,  
are wont for the most part to  
uaile most. Impertinent spee-  
ches are very vnfitte, the pre-  
sence ofteentimes of those who  
haue bene associate in folly,  
yea, sometimes the presence of  
those who are neere in alli-  
ance, remooued, is thought by  
grauie iudgement to bee the  
fittest opportunity for the giuing  
of Soule Counsell, bearing a  
simple and honest intent to doe  
good.

*Chrys.hom.  
in Secund.  
Matth.*

9 A premeditated exhorta-  
tion, after information taken  
of the disposition of the sicke, is  
very behouefull: this loose and  
sleight hudling bype of Diuine  
matters, and sometimes of  
Gods Mysteries themselves,  
doeth often bring in contempt  
the high Wisdome of holy  
Scripture, which, but with all  
reuerence, watchfulnesse, and  
prayer, none should presume to  
search

search and open.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertain in this, or the like manner.

And first,

Care is  
take that  
the sicke

- 1 Now make a most sincere and humble confession of all his sinnes.
- 2 That he be content with all his heart, either to live or die, as it shall seeme good to G O D his Diuine pleasure.
- 3 That hee bee resolved to make a hearty reconciliation with the world, desiring forgiveness, and forgiving all offences what soeuer amongst men.
- 4 That hee take in good parte this visitation sent vnto

bnes him, to prepare him  
to die leasurably Gods  
servant.

That hee wholly com-  
mend him to G O D his  
mercy in the onely media-  
tion of Christ Iesus his  
Saviour.

Secondly.

Let care bee  
had that the  
sicke may be  
moued to  
call to mind

1 That all of what estate  
or condition so ever, must  
departe this transitory  
world.

2 That Gods Children  
throughout the volume of  
holy Scripture, and ex-  
amples of auncient wri-  
ters haue willingly yeelded  
themselves at the time of  
their visitation.

That Christ himselfe  
went not vp into glory  
but first hee passed through  
death.

3 That the death of the  
servants of G O D is pre-  
cious

cious in his sight, and  
that they rest from their  
labours.

I Whether hee acknow-  
ledge the faith of the holy  
Trinity, with the articles  
of the Creede, and in this  
faith bee resolved to live  
and die.

2 Whether he bee sorry for  
his finnes, and aske God  
forgivenesse, with a peni-  
tent heart in the merittes of  
Christ Iesus.

To which confession of  
faith GOD sendeth him  
this message, Go in peace.

These de-  
maundes  
may bee  
proposed  
to the  
sicke.

That Christ came not  
to call the righteous, but  
sinners to repentance: hee  
is a sinner therefore him.

The sicke  
should be  
willed to  
remember

That hee was the very  
Lamb of God, that came  
to take away the offences  
of the world: hee hath  
many offences, therefore  
to



to take away his.

3 That hee is a refuge for  
all them that bee wearie,  
and heauy laden: Hee is  
wearie, therefore a refuge to  
him.

4 That hee is our righte-  
ousnesse, and neare to all  
that call vpon him: hee cal-  
leth, therefore neare vnto  
him.

5 That if he liue, hee liueth  
vnto the Lord, and if hee  
die, hee dieth vnto the  
Lord: whither he liue or die,  
he is the Lords.

1 The Prophet Dauid,  
Lord remember thy seruant  
in all his troubles.

2 The Publican, God bee  
mercifull vnto me a sinner.

3 The woman of Canaan, Je-  
sus thou sonne of Dauid haue  
pitty on me.

4 Job, I knowe that my  
redeemer liueth, and that  
I shall rise againe, and see  
God

Let him  
also say  
with

God not with other, but with the selfe same eyes.

5 **Saint** Stephen : Lorde Iesus receiue my spirite, and to say : I am that wounded man, blessed Samaritan, heale mee : I am that wandring childe, that is not worthy to bee called thy sonne: father, make mee thy meanest seruant, I am the lost sheepe : O seeke and saue mee : bring mee home Lord vnto the heauenly folde.

6 **To mention the wordes of Christ vpon the Crosse**, Father into thy handes I commit my spirit.

He may  
berequi-  
red to say  
Iesus giue  
me

1 **P**atience in my trouble.  
2 **C**omfort in my afflictions,  
3 **S**trength in thy mercies.  
4 **D**eliverance at thy pleasure. Iesus be my Iesus.

1 **N**ot able to pronounce them himsele, let the Articles

titles of the Creede be recited in his presence by some other: I beleue in God, &c.

2 **Distempered** (as the best may bee) in burning feauers, and otherwile, choller shooting vp into the braine, and the malignant humour meeting with the vitall powers, which may cause raving. let him in few words, be moued to remember God, and the assembly may softly pray by him

If the sicke  
be

3 **Troubled with strange visions**, as good men haue beene, beseech him in the name of **G O D**, to call to minde the abundant loue of **Iesus Christ** crucified.

4 **Seeme to be tormented in conscience** by reason of his former sinnes, lay before him the abundant loue of our **Lord Iesus** and

and that where sinnes doe abound, mercie doth surabound and that Christ looks for repentant sinners to come vnto him.

5 Denie and sorrowfull-  
mentien the toyes of hea-  
uen, whether hee shall  
goe by Gods grace, and  
the troubles of this sin-  
full worlde, which hee  
hath often felt, and may  
nowe very thankfully  
leane.

The History of the Pas-  
sion, Luke 22. 23. Chap-  
ters.

The nine and twenti-  
eth Psalm, Vnto thee O  
Lord.

Reade by  
the sick.

The 24. Psalm, Like as the  
Hart desireth the water  
streames, &c.

The 51. Psalm, Miserere  
mei Deus.

The 143 Psalm. Heare my  
prayer O Lord.

The



The 14. Chapter of S.  
Iohns Gospell.

The 7. Chapter of the  
Apocalyps.

The 15. Cha. of the first  
Epistle to the Corinthians.

If the sicke be painfully grieved  
or strangely visited.

Iob. 4. 6.

Iob 22. 6.

1 Let not any censure hink, as  
Iobs friendes, who thought  
Iob an hypocrite, because of his  
afflictions.

Luc. 13. 4.

2 O as those that tolde our  
Saviour of the Galileans, who  
iudged them greater sinners the  
the rest, because the tower of  
Siloah fell vpon them.

Act. 28. 3.

3 O as the Barbarians, who  
deemed S. Paul an euill man, be-  
cause the viper claue vnto him.

Pr. 24. 17.

4 Let none be glad when his  
enemy falleth, lest the Lorde see  
it, and it displease him.

Gen. 50.

19. 5.

Let euery one remember that  
of Ioseph; am I not also vnder  
the hand of God?

That

That of the Apostle in the  
twelfth to the Romanes, Weep  
with them that weepe.

That of the Wiseman: Bee  
not slow to visite the sicke,

That of S. Iames: Pray one  
for another.

Rom. 12.

15.6.

Eccl. 7. 35

7.

Iam. 5. 6.

A forme of leauing the sicke to  
Gods protection.



He Lord heare thee  
in the day of trouble  
the name of the  
God of Iacob defend  
thee, send thee help  
from his sanctuary, & strengthen  
thee out of Sion grant thee thy  
hearts desire, and fulfill all thy  
mind, some put their trust in hor-  
ses and some in chariots, but we  
will remember the name of the  
Lord. Saue Lord and heare vs  
O King of Heauen when we cal  
vpon thee. Iesus the son of the  
liuing God, put his passion be-  
tweene thy sins and iudgement  
to come.

Pf. 20. 1, 2.

A Forme of Confession to be  
vsed of the sicke by himselfe.



Acknowledge vn-  
to almighty God,  
my great & grie-  
uous offences done  
in all my life.

I haue sinned in pride of  
heart, not thanking the giuer of  
all good for his gifts.

I haue sinned in pride of  
cloathing in pride of strength,  
of beauty, of eloquence, of ri-  
ches, whereof I crie God mer-  
cy.

I haue sinned in enuie, hea-  
ring any praised, or better bele-  
ued then my selfe, whereof I cry  
God mercy.

I haue sinned in wrath and  
seeking reuenge, being moued  
vpon euery light occasion, where-  
of I cry God mercy.

I haue sinned in sloth by heaui-  
ness of minde, in idle thoughts  
and imaginations, I haue neg-  
lected

lected prayer and meditation  
whereof I crie God mercy.

I haue sinned in couetous-  
nes by vnlawfull desire of ri-  
ches and worldly wealth, I  
pittied not the state of the mi-  
serable, whereof I cry God  
mercy.

I haue sinned in vsatiable  
eating and drinking, by often  
excesse whereof I crie God  
mercy.

I haue sinned by uncleannes  
of life, vnchaste thoughts, & the  
like, whereof I crie God mercy.

I haue not giuen counsell to  
them that haue need, taught the  
ignozant, forgiven them that  
offended me, whereof I cry God  
mercy.

I haue sinned in breaking the  
ten commandments, I haue  
not loued God aboue all, I  
haue not sincerely worshipped  
him, I haue not honoured his  
sacred name, but vsed the same  
in oathes, I haue not sanctified  
his Sabbathes, I haue not



done due reuerence to my parents and gouernours, I haue borne deadly hatred. I haue liued vnchastly. I haue taken my neighbours goods. I haue deptraued his good name, I haue coveted that which was contrary to the lawes of God, for all these I crye God mercy.

I haue not vled the gifts of the holy Ghost to the honoz of God, the gift of vnderstanding the gift of counsell, the gift of science, the gift of strength, the gift of knowledge, the gift of order, wherof I crye God mercy

For all these, ez any other known oz vknown, that euer I did since I was bozn to this day, I aske God mercy with a penitent heart, beseeching him to free me from my ghostly enemy and to pardon me all in the merites of his son Christ Iesus my onely Sauour & Redeemer, in whose name I pray as he hath taught vs, Our Father.&c.

A forme of Prayer to be vsed by  
the sicke.



**O** Lord Iesus who  
art the resurrecti-  
on and the life, in  
whō whosoener  
beleueth shal liue  
though he die. I neither desire  
the continuāce of this mortali-  
ty, or a more speedy deliuerance  
but onely commend my selfe  
wholy to thy will: Doe with  
me most mercifull Sau<sup>or</sup> ac-  
cording to the riches of thy good-  
nesse, through thee haue I  
beene holpen, euer since I was  
borne: thou art he that tooke  
me out of my mothers womb,  
and hast p<sup>re</sup>served mee to th<sup>is</sup>  
houre: it grieneth me that I  
haue so often offended thy  
goodnesse, and am grieved  
that I grieue no more, Lord  
as an humble sutor I appraie  
vnto thy throne of mercy, and  
there begge at th<sup>is</sup> in des. re-  
mission

mission of all my finnes in the  
merittes of thy bitter passion, I  
offer vnto thee a penitent heart  
for the tyme past, and promise  
of amendment, if it shall please  
thy diuine wisdom to continue  
me in this my pilgrimage for  
the tyme to come. I referre my  
selfe wholly to thy heauynly  
will, in hope of a better resur-  
rection, in thy eternall & ever-  
lasting kingdom, through Je-  
sus Chyist our Lord, Amen.

A Prayer against the feare  
of Death.



Lord, Father of  
mercy, and God  
of all consolati-  
on, heare me thy  
distressed Crea-  
ture: the reace of death is fallen  
vpon me. I fear, I faint, I faile  
Lord be thou my helper, I find  
that death is dreadfull to na-  
ture: shield mee vnder the sha-  
dow of thy wings, strengthen  
my

my weakenesse by thy power,  
my waivering by thy promises  
which art wont to heare and  
helpe them that cal vpon thee in  
the day of trouble: the day of  
trouble & heauines is come vpon  
me: to thee I call in thee I  
trust, though fraile flesh begin  
to shrinke, yet grant most merciful  
Lord that faith in thy most  
blessed passion, neuer decay in  
me that hope neuer languish, but  
that the comfortable expectation  
of a better life to come, may re-  
vive and raise by my penurie  
soule, when strength faileth me,  
and the light of mine eyes is  
gone, grant Lord that my heart  
may cal vpon thee, and say, Lord  
Jesus receiue my spirit, which  
liuest and raignest with the Fa-  
ther and the holy Ghost, one  
God world without ende. A-  
men.



tribgement, glory, and reuenge:  
these are to be left onely vnto  
him

Well, beauienesse may indure  
for a night, but ioy commeth in  
the morning. We may not re-  
pne at these trials, if we desire  
to solace our selues in the va-  
nities of this world, our desires  
are vnto so full.

Ge. 19. 26

5 Lots wife her minde was  
vpon her substance in Sodome,  
she looked backward, but she e  
neuer looked forward againe:  
she is turned into a pillar of  
salt: a pillar, & so stands for an  
example of salt and so to season  
our vnsauoury desires of this  
world and worldly things.

Lu. 17. 29

When with the Spider we  
haue exhausted our very bow-  
els to make a slender web, one  
puffe of winde carries alaway,  
when we haue endeauoured to  
the bettermost to mount aloft,  
suddenly death doth clippe the  
winges of our soaring endea-  
uours, and do wne we fall.

D:D

Did we looke back and consider how many are vnder vs, as we are euer readie to prie how many are about vs, we should soone see our estate lesse grievous then the state of many, who are as deare to Christ as our selues.

6 But ease and pleasures are acceptable to flesh & blood, which the world is wont to promise. Nabuchodonozor, to draw the people from Gods seruice to foule Idolatry, canseth the noyse of instruments to sound: that so delighting themselves, they might forget their obedience to God.

Dan. 3. 10

7 But is it possible that any delights should draw man from God, for whom hee made the whole world, and all that therein is: Should base desires make the creature vnfaithfull vnto him from whom cometh all his good?

Ioseph said, Behold my Master hath committed all into my  
S hands,

Gen. 39. 8

handes, how then can I doe this? As if he could not finde in his heart to commit euill against him, that had dealt so liberally and so louingly with him as his Master had done, encrease remembryng that liberality should moue loue.

8 For these worldly vanities we may let them passe, whatsoeuer they promise their pleasure is not permanent.

When Iacob was hasting into his owne countrie, Laban followed him & said, why didst thou not tell me of thy departure, that I might haue let thee goe with mirth and melodie? when his meaning was to haue kept him stil in longer seruitude: But as Iacob did well, seeing Labans countenance once set against him, to make readie to depart into his owne countrey: so when we shall finde the world to frowne vpon vs, we shall doe well to make speed  
and

Gen. 31.2

and prepare our selues to bee  
gone.

Notwithstanding the people  
in the wilderness did drinke of  
the bitter waters of Marah, yet  
in that God appointed his an-  
gell to direct the in their way,  
it was a testimony he would  
bring them into a better land,  
God hath giuen vs his spirite,  
more then an Angell, for our  
guide, which may beate witness  
to our spirites, wee were not  
created for this fraile and  
momentary state, but looke for  
better thinges to come. In  
the meane time no calamities  
of life should make vs hate  
life. the course whercof wee  
may not slacke, or hasten at our  
owne pleasure. Heathen men  
haue gathered by way of conse-  
quence, that the condition of  
good men is happy in the other  
life, seeing it is heer for the most  
part grievous.

¶ If it did so much reuine  
the hearts of distrelled people,  
S 2 that



1. Mach. 5  
12.

that one (and that in vision  
enely) should seeme to see Onias  
who had bene high Priest a  
vertuous and a good man, re-  
uerent of behaviour, and of a  
sober conuersation, wel spoken  
and one that had bene exerci-  
sed in points of vertue, as a  
child, holding bp his hands to  
heaven, and praying for them:  
then to see Iesus Christ him-  
selfe at the right hand of God,  
there to stand for vs: mercifull  
Lord, how can it not but raise  
bp our pensive hearts?

1. Sa. 1. 8

Elkanah said vnto Hanna,  
when she was sore grieved at  
the hard vsage of the world,  
quamobrem affligitur cor tu-  
um, nunquid non ego tibi me-  
lior quam decem filij? Why  
is thy heart grieved, am not I  
better vnto thee then ten sons?  
This was a speech of comfort  
to her troubled mind. But  
vnto the distressed man, whose  
joy is in Christ crucified, may  
it not be said, Is not his loue  
and

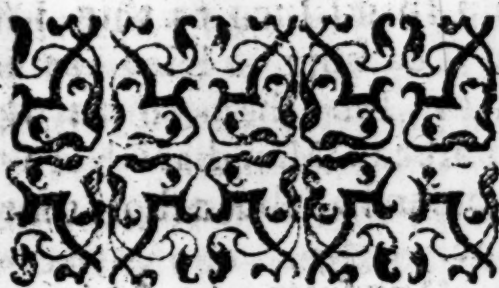
and mercy better vnto vs all,  
then ten thousand pleasures of  
a sinnefull life, who hath said to  
all that feare & loue his name,  
In the world you shall haue af-  
fliction, but be of good com-  
fort, I haue ouercome the  
world.

Ioh. 16. 33

The Church resembled vnto  
a garden, hath two sorts of  
flowers, that is to say, Lillies  
for times of peace, and Ro-  
ses for times of per-  
secution.

§ 3

CHAP.





## CHAP. XXVII.

An admonitiō to all, while they  
haue day and time before  
them, to make speed to apply  
themselues to this lesson of  
Learning to die.

Esa. 40. 6.



Sing that all flesh  
is grasse, and the  
glory of man is  
but as the glory  
of the fiede, the  
grasse withereth, and his  
flower fadeth away. How be-  
hould then is it for all to ap-  
ply themselues to this lesson  
of Learning to Die, the holy  
man Iob sheweth in these  
wordes: Man that is born of a  
woman hath but a short time to  
liue.

Iob. 14. 11

Our spring is fading our  
lampe is waxing, and the tide  
of our life is drawing by little  
and

and little vnto a low ebbe, what  
soeuer wee doe, our wheele  
whirles about apace. In a  
word, we die daily, and we all  
know, we haue euery one of vs  
a poore soule to saue.

Here we may consider, that  
health is the mart where the  
prouident Merchant may lay  
for his store: strength is the  
seed time, wherein the diligent  
husbandman may prouide for  
a harvest. But it is a paine  
to repent: many cannot endure  
it, mercifull Lord, how will  
they endure the paines of the  
vntrepentant in time to come?  
of which the rich man thought  
if one from the dead should tell  
the living, it would make them  
take heede. We haue greater  
testimonie, then the testimonie  
of the dead, which is the testi-  
monie euen of him who is the  
way, the life and the truth: Esto  
consentiens aduersario, Agree  
with thine aduersary whilest  
thou art in the way.



2 He that will neuer put on sackcloth, vntill with Ahab he sees Gods iustice at hand, to require punishment for his finnes. He that will neuer begin to lue, vntill he be ready to die, may wish one day hee had bene better aduised, when all the world cannot recall opportunity past.

It is the generall practise of Sathan, to promise carelesse sinners time enough, as entising and biting vsurers are wont to giue day to young heires from time to time, vntill at last they winde their inheritance from them.

We know not how dangerous it is, to deferre all vnto the last call: As I will not promise, so I dare not presume (saith Saint Austen) of euening repenters. To make all out of doubt, the best course is repent betimes.

3 The holy Ghost saith,  
Heb. 3. 15. Dum hodie appellatur, while it

is called to day. The Worlde  
thought it selfe neuer more se-  
cure then when they were ea-  
ting and drinkeing, when they  
were planting and building,  
yet sodainely came the floude,  
and ouerwhelmed all. The  
morning was faire when Lot  
went out of Sodome, and  
yet before night were the So-  
domites destroyed. Nabucho-  
donosor thought himsele ne-  
uer more sure, then when hee  
had builded great Babel, and  
yet while the word was in his  
mouth, GOD pulled him  
downe vpon his knees. The  
rich man thought himsele ne-  
uer more likely to haue liued,  
then when hee had viewed  
his barnes, set downe in his  
counting house, and tolde o-  
uer his bagges, said vnto his  
Soule, Soule take thy ease,  
when hee should haue sayd,  
Soul, remember thy end, for  
before twillight it was taken  
from him,

Lu. 17. 27.

Ge. 19. 23

Da. 4. 12.

Lu. 12. 20.

4 Wee all know what wee  
 haue been wee know not what  
 we may be, or how sodainely  
 we shall be taken taken away  
 from all. Wherfoze our Sau-  
 our exhorteth vs to agree with  
 our aduersary quickly, so walk  
 while we haue light. Wilt thou  
 know who this aduersary is?  
 It is thy conscience that will  
 accuse thee doing euill to the  
 great iudge of the world. Wilt  
 thou know what this light is:  
 it is the day of grace.

Esa. 55. 6.

Theod. in  
 Psal. sext.

The Prophet Esay calls vpon  
 the people of his time, to  
 seek God while he may be  
 found. In hac vita, saith Theo-  
 doret, locus est gratiae & miseri-  
 cordiae in illa tantum iustitiae,  
 In this life there is place of  
 grace and mercy, but in that o-  
 ther life of iustice onely, which  
 being so, had wee not neede to  
 seek the Lord earnestly, as Iob  
 speaketh.

Psal. 29. 1  
 Luk. 7. 14.

5 Our Saviour in the Gos-  
 pell saith, Adolescens tibi dico  
 surg

urge, Young man, I say vnto thee, arise. Bring young Rams saith the Prophet vnto the Lord, young Rams, euen the best of our strength. As there is Resurrectio ad vitam gloriæ, A resurrection vnto the life of glory, so is there also Resurrectio ad vitam gratiæ, A resurrection to the life of grace. The death of the soule went before at the beginning, and then followed the death of the bodie. In like maner, the resurrection of the soule is first, and then cometh in due time, the resurrection of the bodie.

Sinne is a fall: The righteous falleth, saith the wiseman, amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sin is a kind of death, the father said of his riotous sonne: Filius hic mortuus erat, This my sonne was dead. Homelie of conuersation is a resurrection, and blessed are those who

Luc. xij.



who haue part in this resurrection. Saint Austen saith of the prodigall son, Inuenit se qui perdidit se, By repentance he found himselfe, who by ryot had lost himselfe, and therefore Demus illi vitam nostram, qui nobis dedit vitam suam. Let vs giue him our life, who gauē to vs his life.

Ro. 13. 11.

Sinne is a drowne or heauie sleepe: Considering the season, saith the Apostle, it is now time to arise from sleepe, Awakenesse of conuersation is a resurrection: and blessed are those that haue part in this resurrection.

Isa. 11. 36

Christ when he rose, he rose early. Lazarus that lay foure dayes, began to sauour. If we lie long in our sinnes, we shall wake vnsauory too. But with the women that came betimes with sweet odours vnto the Sepulchre, we should bring our prayers and supplications early, which is acceptable to the most

most highest.

26 Though we doe not yet heare the shill trumpe oz voice of the Archangell, summoning all to iudgement: yet we shall heare with these eares at the day of doome, that dolefull boyce (but vnto them that take heed in time trespfull) Surgite a mortuis, & venite ad iudicium, Arise from the dead, and come to iudgement. If it made Felix to tremble to heare of iudgement, a remembrance whereof should sometimes sound in our eares, then to heare of the paines that shall follow iudgement, it may put carelesse men into a fite of a shaking Ague

Let vs not offer the first of our vintage to the delights of Sinne, and serue G O D with the lees and dregges of our age  
Let vs not perle the flower of our life, vnto the soule afflictions of corrupt nature, and reserve

Ac. 24. 26.

serue for God the very refuse  
of our time. It is no conquest  
to overcome a weakke and fee-  
ble enemy, to resist the plea-  
sures of the flesh, when nature  
it selfe is decayed. Againe, canst  
thou looke for a conquest, when  
thou art weakke, and thine ene-  
my is strong? When Sampsons  
strength was gone, his enemies  
preuailed, our strength is grace  
in Christ, which this Dalila or  
security of life would deprive  
vs of.

7 we shoulde consider .  
that our care is not so much  
now what to doe, as what  
one day we may wish we had  
done: Wherefore let men passe  
through this worlde, as the  
people did by the land of E-  
dom, who onely required to go  
through it, but would make  
no stay at all. What shoulde  
we set our delights in this E-  
dom: our passage through it,  
is all we shoulde require. The  
chiefest matter we are to attend  
is

is to serue G D, and pre-  
pare for the good of our degre-  
ture.

We see by experience that the  
longer we defer the curing of  
wounds, the harder is the re-  
covery at the last. The losse of  
time is very precious, seeing  
we haue no warrant for the  
least continuance thereof make  
no tarrying, therefore sayth the  
Wise man, to come vnto the  
Lord. Heele not any longer  
Bonas horas, God howes,  
quem saepe transit casus, ali-  
quando inuenit. This comon  
case of all flesh paTeth so often  
by vs, that at the last it taketh  
vs too as well as others: wee  
may not defer a work of such  
importance, but with all expe-  
dition proceed wee in the per-  
formance of the same. It is  
the reply of the holy Ghost,  
Audiuite in tempore oportuno.  
I haue heard thee in an accep-  
table time.

Ecc. 5. 7.

8 The Apostle Saint Paul  
saith

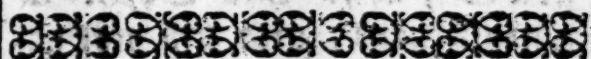
Ro. 12. 2.



Iob. 1. 35.

sayth. Giue your bodies a liuely  
 sacrifice vnto God. your reaso-  
 nable seruing of him. When we  
 repent onely in our last extre-  
 mities. We giue not a liuelie  
 but a dead sacrifice, not our  
 reasonable, but our vnreaso-  
 nable seruing of God: where-  
 fore as Christ said, Walk while  
 you haue light: so it may be said  
 vnto euery one, for the  
 loue of God, Repent  
 while yee haue  
 time.





## CHAP. XXVIII.

The great folly of men in neglecting this opportunity of time offered to learne to Die.

**D**ID many in the world as much abhorre the practise and course in the common life of Seducers and Epicures, as they are wont to doe their profession and name: then would God be more sincerely worshipped then he is, then would the time allotted vs to prepare our selues for the kingdome of heauen be better employed then ordinarily it is wont.

We wonder at the old world which for al Noahs forwarning of the flood to come, yet repented not. We maruell at the Jewes

Lu. 17. 26.  
27.

Lu. 19. 42.

Ge. 28. 16

2. Pet. 3. 9.

Abac. 2. 3.

Jewes, who had Christ amongst them, and did not accept him: but we cleane forget our selues, upon our own stupidity, having as much warning as they. We haue Christ amongst vs: Iacob saide, Surely, the Lord was in this place, and I was not aware of it. We haue time and health and grace, the light of his truth: Surely Gods goodnesse is vpon vs, and we are not aware of it: we neglect all, which neglect is dangerous.

2 Despisest thou (saith the Apostle) the riches of his bountifullnesse and patience and long suffering, not knowing that the bountifullnesse of God lea-  
 deth thee to repentance? God is not slacke as some men count slacknesse; but is patient to-  
 wards vs, and would haue no man to perish, but would haue all men to come to repentance:  
 of whose bickation the Prophet Abacuck saith, Though it tarry,  
 waite

wait for it will surely come and  
not stay.

Wherefore as Salomon  
sendeth the flaggard, so may  
we send the carelesse sinner to  
school to the Emot, for she la-  
boureth in the Summer and  
provideth for the time to come.  
I passed (saith he) by the field  
of the slothfull man, and found  
it full of byars and brambles.  
such is the life of negligent  
people, untilled, all out of order,  
they keepe renell rout. E-  
ther they care not at all, or  
surely very little for the time  
to come.

3 They royst and riot out  
time, mocking God to see them  
vpon an action of waste. They  
never call to mind, eyther that  
death, like a Bayliffe at large  
will summon them to the totall  
banquet, or God himselfe one  
day amerce them in such dam-  
mages as they shall see how  
wilfully, they haue forfeited their  
happy hold, they had of an e-  
ternall

Pro. 6.6.



ternall inheritance. They neuer consider that age or sicknesse will come: and that it is a part of providence in youth, to haue somewhat in store against these times. Wherefore they spend their golde dayes of prosperitie, as ill husbands waste and spende their substance: they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whether they will or no.

We may wonder (and not without cause) at these mens folly, such is their negligence they will not consider: such is their ignorance they will not know, such is their forgetfulness they will not remember: epyther what they are, or what they shall bee, but runne on headlong into all wickednesse as men in a franticke fit, and so bring themselves to apparent ruine.

That they need not feare  
iudge

iudgement to come, if there bee none to flatter them (as sometimes there are) they will for a neede flatter themselves: thus they follow for vertue, vice. for light darknesse: for truth error, for wisdom, folly: neuer thinking of their winding sheete, or any meane mouing to mortification: Mor-temoricis, thou shalt die the death.

So they may take their pastime a while, or solace themselves in a few sinfull delights, passing ouer their youthfull daies in sensuall pleasures, which will bee a corasue at their hearts, when they are panting for breath, and haue taken their Vltimum uale of the world. They respect not what hangs ouer their heades, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping, or that GOD had proposed that inestimable crown

crowne of glory at so meane a rate, as men might care for doing nothing.

These consider not that the way to the harlots house leadeth to hell: The wiseman telleth them it is so and therefore let them feare God in time lest they finde it so, when it wil be too late to amēd what is amisse these are as non proficientes in this lesson of Learning to die, become strangers in their own soules.

Eccle. 3. 2

There is sayth the wiseman, a time to plant, a time to plucke vp, a time to seeke, a time to find, nay, there is to all things an appointed time, but he mentioneth no time to bee carelessse, as if God had not appointed men any time to liue securely in.

It is a great signe, he is desirous to see sinners good in that he giues thē in meicy space and opportunity to repent they thinke all is so sure, as if there  
wer:

were no more care at all to be had. Can these men assure themselves of two Heavens? No, no, Saint Paul who knows better then all the Devils in the world can tel me how to dispose themselves to Heaven, willet every one that thinkes he stands, to take heede least he fall, qui altum sapiunt timeant: qui timent non altum sapiunt. Those that are high minded, let them feare (saith S. Austen) those that feare are not high minded.

1. Cor. 10.

The fall of the Angels, the losse of Adam, the reitacion of Saul. If we consider what hath become of the tallest Cedars in Lebanon, we cannot but wth trembling thinke of our owne fraile condition. But what speake we of any one in particular? The Jewes that ancient people of G O D, the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought

1. Sam. 16.



brought to ruine, may make  
all feare to live in sinfull secu-  
rity.

Ro. II. 20.

What not possible to erre?  
S. Paul taught the Romans the-  
selves long since another lesson.  
Be not high minded but feare,

Psal. III.

IO.

Psal. 28.

Of feare, it is the beginning of  
Wisdom (saith David) and this  
wisdom is the beginning of a  
religious life. Feare, it is the  
continuance of the same life. It  
is the conclusion of all saith the

Eccl. 12.

Preacher, Feare God and keepe  
his commaundements. Of all

Ac. 10. 34.

nations he that feareth God is  
accepted with him, & therefore  
if with the men of Minuie, by  
fearing God, we will not repent  
vs of our sins, then with the old  
world we may feare to be de-  
stroyed for our sins: Beatus qui  
timet, Blessed is the man that  
feareth

Esa. 58. 1.

Our sinnes may make a se-  
paration betweene G D and  
vs. The Jewes have not  
onely erred, but fallen away  
from

from that God, whose love and  
care they so long enjoyed.

5 Make your election sure,  
(saith S. Peter) and give your  
diligence hereunto: for if you  
do these things, you shall ne-  
ver fall: thereby shewing, that  
our perseverance in the faith  
and feare of God, is that duty  
after free justification in mercy,  
which he expecteth at our hands

6 Folly therefore is it to  
flatter our selves in a fruitlesse  
course of life, and to deferre  
time untill it be too late, if God  
offer grace to day, saith Saint  
Austin, thou knowest not  
whether he will offer the same  
to morrow, and therefore  
now vse it, if thou wilt vse it at  
all.

7 The light will shine when  
we shall not see the closing in of  
that day, the evening will come  
when wee shall not see againe  
the breaking forth of the mor-  
row light. Lazarus after his  
want, Diues for all his wealth,

¶

sicut

2. Pet. 1

Tract. 33.  
in Ioan.

ceaseth to be with vs after the manner of desires naturall, we conceive quietnesse, and tranquillity of mind, that is comfort supernaturall.

We may at one view behold the vncertainty of all earthly things; which are sometimes gone before we did fully possesse them. Of men in high estate, the Prophet sayth, Vidi super-exaltatos; I saw them exalted: and a little after quæsiui, & non sunt inuenti, I sought them but they were no where to be found, and of rich men, Viri diuitiarum the men of riches, as if he should haue said, Serui diuitiarum the seruants of riches, they haue slept their sleepe, and found nothing.

Soone after death no reckning at all in a manner is made of eyther, none esteemes them, when they are a while gone: and should they then haue cared for the world, that cares so little for them? We sell our hearts

Pl. 37.36.

hearts to the moone for hery  
chaffe, & God offers to giue vs  
millions for them: nay, to haue  
our custome, he giues here an  
assay of his merchandise. peace  
of conscience and ioy of the holy  
Ghost. who would not traffike  
with so good a Chapman, that  
meanes no other but to doe vs  
good indeed & giueth vs heauen  
when we haue giuen him our  
hearts who is in heauen.

38 Wherefore it were to be  
wished, that men would once  
withdraw themselves from vn-  
necessary cares & desires in see-  
king too vehemently the vncer-  
tain riches & pleasures of this  
wozld, which are so much in re-  
quest as they are. In so doing  
might they not passe over the  
dayes of their pilgrimage more  
peaceably, more religiously?  
Certainly they might.

39 Then might young men  
from their childhood in fearing  
God, old men now departing  
the wozld, by giuing good ex-  
ample



amples vnto others, all considering the state and condition of life it selfe, set forward to a happy ende by a prouident life, which life is but as a flower. First it buddeth, then comes the blooming & flourishing, a litle after it withereth and is gone. Wherefore man (saith one) may be wel greeted with a threefold salutation. From childhood to thirtie the greeting is you are welcome. From thirtie to fifty the greeting is you are in a good day. From that time forward, then God giue you a good departure: which (saith Seneca) the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney to passe from childhood to youth, from youth to strength, from strength to old age, from old age to death, and so an ende as certaine riuers which are said by a still soft course to ranne through a part of the maine Ocean, and keepe their owne waters, is a  
very

berie Christian and commendable condition of life, vnto which wee are mooued by the consideration of the vncertainty of life it selfe. Let vs care little for the world, that cares so little for vs, let vs crosse satie, & turne another way vnto our long home, from a life subiect vnto death, to a deathlesse life even as neere as we can with a still and a peaceable passage.

Saint Paul sayeth to the Romans. If it be possible haue peace with all men. And to the Collossians he saith, As the elect of God put on tender mercie, meekenesse, humblenesse of minde, forbearing one another, forgiuing one another as Christ forgauē you : and aboue all things put on loue, which is the bond of perfectnesse, & let the peace of God rule in your hearts. And last of all. taking leave of the Corinthians, it was with this louing farewell of peace : Finally

Brethren fare you well, bee at peace, & the God of peace shall be with you.

41 Almighty God grant wee may liue peaceably, and die peaceably, to liue for euer and euer in the kingdome of heauen. And so vnto him that can bring vs from peace temporal, to peace eternall: vnto him that is able to direct vs to this course of life, to keepe vs that wee fall not, and to present vs faultlesse in the life to come, in the presence of his glory with ioy, that is, to God onely wise, with Iesus Ghrift our Sauour, and the holy Ghost three persons, but one eternall and euerlasting God, be all honour and glorie, and power and dominion both now and euer more, Amen.

5 MA 56

*Laus Deo.*

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